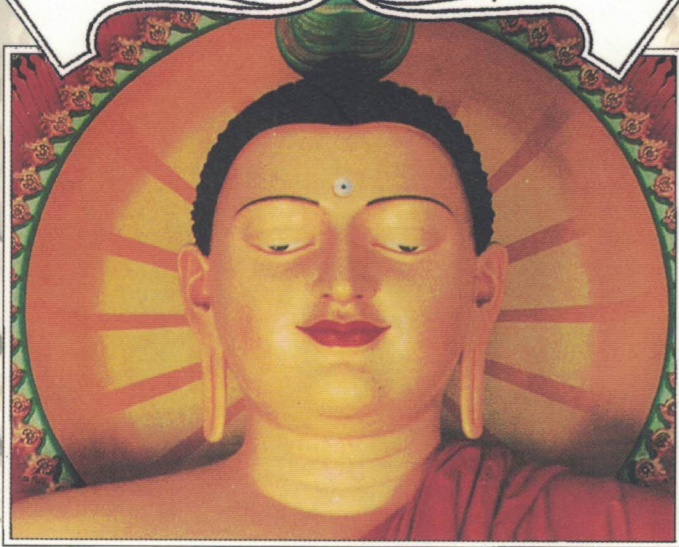
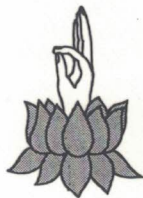


BUDDHIST DEVOTIONS



BUDDHIST MEDITATION CENTRE
SETTING IN MOTION THE WHEEL OF THE
DHAMMA, OR RIGHTEOUSNESS



JOINTLY COMPILED BY

VEN. WERAGODA SARADA MAHA THERO
MR. SITO WOON CHEE

ACKNOWLEDGEMENT

This Anthology of Devotional Stanzas

is sponsored by

Ms Tan Jiak Koon Janet and Mr Tan Choon Joo
to confer

eternal blessings on their father,

**Mr Tan Eng Cheng on his Eightieth Birthday
on 15 February 1998.**

**May he and his family be
happy, healthy and prosperous.**

Ven. Weragoda Sarada Maha Thero

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15. 02. 1988

INTRODUCTION

In all religions, the followers express their deep feeling of veneration through devotional chants. The practice of various rituals, connected with religious worship, has its own series of recitals. The Buddhist religious system, which has evolved over a period of time that exceeds twenty-five centuries, possesses a vast variety of rites and rituals.

In this collection, we have put together the chants and recitals that accompany some of the main rites and rituals of current Buddhist practice. The present publication, is in effect the print medium companion to the CD containing these chants and recitals.

The chants, recitals, verses and stanzas found in this work will help the devoted Buddhist to perform his or her rituals with confidence, either at a formal place of worship or at home. Some Buddhist devotees feel helpless when they are not quite aware of the proper chant or recital, at a religious ritual. This collection will be of great assistance to them. Parents and teachers who need to instruct their children on religious chants will find this manual the ideal guide for such purposes.

In the initial section of this collection, the salutations to the Triple Gem and the Five Precepts are included. This is followed by adorations and veneration.

The second part of this book contains Four Protective chants of the Buddhists. In the course of His forty-five-year long

mission on earth, the Buddha dedicated His whole being to the cause of liberating men and women. Quite often, He went out seeking men and women troubled by the vicissitudes of life. The Discourses and sermons He delivered to them had within these the efficacy to protect them. These protective chants are valid for all time and all places.

This book presents the popular **suttas** to the devotees. The three primary **suttas**, which are among the most popular Discourses of the Buddha, are given here. These three primary **suttas** are **Mangala Sutta** (The Discourse on the Highest Blessings) **Ratana Sutta** (The Discourse on Jewels) and **Karaniya Metta Sutta** (The Discourse on the Extension of loving Kindness).

Listening to these **parittas** will soothen the minds of the devotees. They will experience a serene and tranquil state of mind. Greater effectiveness comes with the proper understanding of the significance of these Discourses. When this book and the CD are together utilized, the devotees will experience a greater sense of fulfillment.

Studying the printed text and the CD version will have several advantages. Firstly, the devotees taking in the soothing rhythms of the recorded version will be filled with a sense of religious joy.

Secondly They will be able to compare the printed text with its spoken version and will be able to appreciate how the words are actually pronounced.

Thirdly the two versions together will enable the devotees to memorize the stanzas better.

This book should be used by Buddhist devotees as a con-

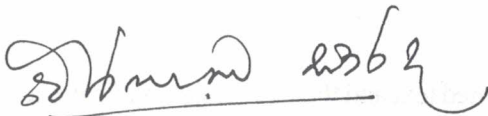
stant companion so that whenever the need arises they could derive inspiration from it, instantly.

Chanting stanzas and **suttas** awakens within you a strong sense of well-being. Listening to the rhythmically recited religious texts, will also provide the devotee with an impressive feeling of joy.

But, there is another very important goal beyond the activity of chanting and reciting. The end purpose of all this is to live the Dhamma that is enshrined in these Discourses and texts.

The joy of chanting will persuade devotees to explore the chants further and learn the wisdom contained in them. The true liberation can be approached by understanding the sense of what is being chanted and by organizing life in terms of that sacred knowledge.

May All Beings be Happy.

A handwritten signature in black ink, appearing to be 'Weragoda Sarada Maha Thero', written in a cursive style. The signature is positioned above a horizontal line.

Ven. Weragoda Sarada Maha Thero

Chief Monk, SBMC

7.2.1998

前 言

在所有的宗教里，信徒们都以颂唱礼赞的经文，来表示他们对宗教的虔诚。各种不同的宗教，有各种不同的诵经仪轨。佛教流传至今已超过二十五个世纪；佛教有一套完整的诵经仪轨，那是自然不过的。

本书所收集的是有关佛教礼拜与颂赞的经文。这些都是佛教徒每日必须实践的功课。

为了配合本书的出版，新加坡佛教坐禅中心，也特地为本书录制了两张数码音碟。这对于信徒们学习诵念经文有所裨益。

本书所收集的经文、偈颂，有助于信徒们提升他们的信仰、加强他们的信心，既使在家里自我练习也一样。有些信徒因为对整个礼拜程序不了解，而感到无助；本书对他们来说，是最好的引导。家长和老师们，也同样可以凭藉本书，教导自己的子女或学生。

皈依三宝和持受五戒，是佛教最重要的仪轨，也是本书的重点。身为佛教徒，持受神圣的三皈、五戒，是自然不过的事。

本书的第二部分，是有关禅定与观想的经文。佛陀出于慈悲心，为了利乐众生，弘法四十五年。在这四十五年里，佛陀为了拯救世人，不断的和他们接触，针对他们不同的困境，做

了种种不同的开示。这些开示后来被结集成经典。这些经典对世人都有护持作用。

本书收集了几部普为世人欢迎的经典，如：《慈心经》、《吉祥经》、《三宝经》等等，著名经典。

聆听诵经能够让精神宁静、开朗。如果自己也参与，那么所获得的效果就更好了。

本书与数码音碟同步出版，读者可以一边看书，一边听录音，自己学习。

本书以弘扬巴利语诵经为主，同时附上英文与中文翻译。巴利文上也标明了调号，方便读者准确的发音。

本书适合于佛教徒的早、晚课，及一切宗教场合的诵念。

诵经能培养对宗教的诚信之心，凝固散乱的意志力。培养善的德行，并从中获得无上的喜乐。

另一个更重要的目的是，通过诵经提升对佛法的认识，从佛法中获益，以法为生，长住法乐。

诵经能生起喜乐心，能生起大智慧，能使自己的心神宁静，能使自己的信心坚定，通过诵经能获得无忧无惧、无病无痛、无悲伤的生活。

敬祝各界

法喜充满！！

新加坡佛教坐禅中心 住持

W. 萨拉达 大法师

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礼 敬 佛 陀
SALUTATION TO THE BUDDHA

**Namo Tassa Bhagavato Arahato
Sammā-Sambuddhassa**

(3 Times)

至诚礼敬，世间最尊贵者，应受十方供养者，无上正等正觉者。
(三遍)

Honour to Him, the Blessed One, the Worthy One, the Fully Enlightened One.
(3 Times)

TI-SARAṆA
三 皈 依
THREE REFUGES

**Buddham Saranam Gacchāmi
Dhammam Saranam Gacchāmi
Sangham Saranam Gacchāmi**

我，至诚皈依佛陀
我，至诚皈依佛法
我，至诚皈依僧伽

I go to the Buddha as my refuge.
I go to the Dhamma as my refuge.
I go to the Sangha as my refuge.

Dutiyampi Buddham Saranam Gacchāmi
Dutiyampi Dhammam Saranam Gacchāmi
Dutiyampi Sangham Saranam Gacchāmi

我，再次，至诚皈依佛陀
我，再次，至诚皈依佛陀
我，再次，至诚皈依僧伽

For the second time, I go to the Buddha as my refuge.
For the second time, I go to the Dhamma as my refuge.
For the second time, I go to the Sangha as my refuge.

Tatiyampi Buddham Saranam Gacchāmi
Tatiyampi Dhammam Saranam Gacchāmi
Tatiyampi Sangham Saranam Gacchāmi

我，三次，至诚皈依佛陀
我，三次，至诚皈依佛法
我，三次，至诚皈依僧伽

For the third time, I go to the Buddha as my refuge.
For the third time, I go to the Dhamma as my refuge.
For the third time, I go to the Sangha as my refuge.

PAÑCA SĪLA
五 戒
FIVE PRECEPTS

Pānāti-pātā veramanī sikkhā padam samādiyāmi

我愿持守不杀生戒。

I take the precept to abstain from destroying living beings.

Adinnā-dānā veramanī sikkhā padam samādiyāmi

我愿持守不偷盗戒。

I take the precept to abstain from taking things not given.

**Kāmesu micchā-cārā veramanī sikkhā padam
samādiyāmi**

我愿持守不邪淫戒。

I take the precept to abstain from sexual misconduct.

Musāvādā veramanī sikkhā padam samādiyāmi

我愿持守不妄语戒。

I take the precept to abstain from false speech.

**Surā meraya-majja pamā-datṭhānā veramanī sikkhā
padam samādiyāmi**

我愿持守不饮酒戒。

I take the precept to abstain from distilled and fermented liquer
that causes intoxication and heedlessness.

礼赞佛、法、僧三宝
PAYING HOMAGE TO THE TRIPLE GEM
— — BUDDHA, DHAMMA AND SANGHA

礼赞佛宝
SALUTATION TO THE BUDDHA

Iti'pi so Bhagavā, Araham,
Sammā-Sambuddho,
Vijjā-Carana-Sampanno,
Sugato, Loka-vidū,
Anuttaro Purisa Damma-Sārathī
Satthā Deva-manussānam,
Buddho, Bhagavā'ti.

他是世间最尊贵者，应受十方供养者，
无上正等正觉者。

他拥有无上的智慧和崇高的品德。

他了达宇宙世间的一切真相。

他制订了独一无二的修行方法（四圣谛、八正道）。

他是天人与人类的导师。

他圆满神圣。

Such indeed is the Blessed One, Exalted,
Perfectly Enlightened One,
Endowed with knowledge and virtue,
Well-gone, Knower of the worlds.
A Guide incomparable for the training of individuals,
Teacher of gods and men,
Enlightened and Holy.

礼 赞 法 宝
SALUTATION TO THE DHAMMA

**Svākkhāto Bhagavatā Dhammo,
Sandiṭṭhiko, Akāliko,
Ehi-passiko, Ōpanayiko,
Paccattam Veditabbo Viññūhi'ti.**

这殊胜的法宝是世尊亲口宣说的，
能令你觉悟和获得成就。
请来参与、研究、共同求证，圆满的了达宇宙世间的真相。
这（法宝）不但利益了自己，也利益一切众生。

Well-expounded is the Dhamma by the Blessed One
to be self-realised, with immediate fruit;
inviting all to 'come and see', worthy to be achieved;
to be attained by the wise, each for himself.

礼 赞 僧 宝
SALUTATION TO THE SANGHA

**Supaṭipanno Bhagavato sāvaka-sangho,
Uju-paṭipanno Bhagavato sāvaka-sangho,
Ñāyā-paṭipanno Bhagavato sāvaka-sangho,
Sāmici-paṭipanno Bhagavato sāvaka-sangho,
Yadidam cattāri, purisa yugāni, Attha purisa puggalā,
Ēsa Bhagavato sāvaka-sangho, Āhuneyyo, Pāhuneyyo,
Dakkhineyyo, Anjali Karanīyo,
Anuttaram Puññakkhettam Lokassā'ti.**

僧团（僧伽）里的是世尊善、德兼备的弟子。

僧团（僧伽）里的是世尊正直的弟子。

僧团（僧伽）里的是世尊理智的弟子。

僧团（僧伽）里的是世尊肯献身的弟子。

具备四对不同的成就，

八种果位（初、二、三、阿罗汉向、果）的，

是僧团（僧伽）里，世尊的弟子。

他们值得我们供养、照顾、

施与和崇高的礼敬。

他们为这宇宙世间，奉献了无限的慈悲心。

Well attained is the Order of the Blessed One's disciples.

Upright is the Order of the Blessed One's disciples.

Wise is the Order of the Blessed One's disciples.

Dutiful is the Order of the Blessed One's disciples.

These four pairs of men, the Eight individuals.

This is the Order of the Blessed One's disciples,

is worthy of offerings, is worthy of hospitality,

is worthy of gifts, is worthy of salutation,

is an incomparable field of merits to the world.

四 正 定 偈

SUMMARY OF THE FOUR PROTECTIVE MEDITATIONS

Namāmi Buddham Gunasāgarantam,

Sattā Sadā Hontu Sukhī Averā.

Kāyo Jiguccho Sakalo Dugandho,

Gacchanti Sabbe Maranam Ahañca.

我至诚的礼敬佛陀，那如海洋一般的美德。
祈愿众生幸福、快乐，远离仇敌。
这令人厌恶的躯体，发出难以忍受的恶臭。
一切众生，包括我在内，都免不了一死。

I worship the Buddha, an ocean of virtue.
May all beings be happy and free from enmity.
The body is repulsive and full of foul smell.
All beings, including myself, will one day die.

**Namāmi Dhammam Sugatena Desitam,
Sattā Sadā Hontu Sukhī Averā.
Kāyo Jiguccho Sakalo Dugandho,
Gacchanti Sabbe Maranam Ahañca.**

我至诚的礼敬佛法，那是佛陀亲口宣说的妙法。
祈愿众生幸福、快乐，远离仇敌。
这令人厌恶的躯体，发出难以忍受的恶臭。
一切众生，包括我在内，都免不了一死。

I worship the Dhamma, recited by the Buddha.
May all beings be happy and free from enmity.
The body is repulsive and full of foul smell.
All beings, including myself, will one day die.

**Namāmi Sangham Munirāja Sāwakam,
Sattā Sadā Hontu Sukhī Averā.
Kāyo Jiguccho Sakalo Dugandho,
Gacchanti Sabbe Maranam Ahañca.**

我至诚的礼敬僧伽，他们是佛陀神圣的弟子。
祈愿众生幸福、快乐，远离仇敌。
这令人厌恶的躯体，发出难以忍受的恶臭。
一切众生，包括我在内，都免不了一死。

I worship the Sangha, the disciples of the Buddha.
May all beings be happy and free from enmity.
The body is repulsive and full of foul smell.
All beings, including my self, will one day die.

PŪJĀ
供 养
OFFERINGS

供 明 灯
OFFERING OF LIGHT

**Ghana sārappa dittena,
Dīpena tama-dhansinā;
Tiloka dīpam sambuddham,
Pūjayāmi tamo-nudam.**

这盏光明灯，
能灭除一切黑暗，带来光明。
我至诚顶礼世尊佛陀，
（愿此光明灯）为我破除一切无明、烦恼与黑暗。

With lights brightly shining
abolishing this gloom,
I adore the Enlightened One
who dispels the darkness (of ignorance).

供 鲜 花 OFFERING OF FLOWERS

**Pūjemi Buddham kusumena nena,
Puññena me tena ca hōtu mokkham,
Puppham milāyāti yathā idam me,
Kāyo tathā yāti vināsa-bhāvam.**

我至诚将此鲜花，供养世尊佛陀。
祈望此功德，助我早证悟。
我之色身亦如此鲜花，
不日即凋零败坏。

I offer Him, Lord Buddha, these flowers
May this virtue be helpful for my emancipation
Our body undergoes decay
Even as these flowers must fade.

供 清 水
OFFERING OF WATER

**Adhivāsetu no Bhante,
Pāṇiyam pari-kappitam;
Anukampam upādāya,
Patiganhātu muttamam.**

顶礼大威德的世尊佛陀！
这是一盞已依法净化的清水。
请您接受，
祈望您慈悲为我护持。

O Lord! The Blessed One,
Please accept this water
As an offering to you
Out of great compassion on us.

供 食 物
OFFERING OF FOOD

**Adhivāsetu no Bhante,
Bhōjanam pari-kappitam;
Anukampam upādāya,
Patiganhātu muttamam.**

顶礼大威德的世尊佛陀！
这是一碟干净的食物。
请您接受，
祈望您慈悲为我护持。

O Lord! The Blessed One,
May this food,
be kindly accepted by you,
Out of great compassion on us.

供 药 饮
OFFERING OF MEDICINAL DRINKS

**Adhivāsetu no Bhante,
Gilāna paccayam imam;
Anukampam upādāya,
Patiganhātu muttamam.**

顶礼大威德的世尊佛陀！
这是一杯干净的饮料。
请您接受，
祈望您慈悲为我护持。

O Lord! The Blessed One
Please accept these medicinal drinks
As an offering to Thee
Out of great compassion on us.

供 熏 香
OFFERING OF PERFUMED SMOKE

**Gandha-sambhāra yuttena,
Dhūpenāham sugandhinā;
Pūjaye-pūjaniyam tam,
Pujā bhājana muttamam.**

我点燃此熏香，
供养世尊佛陀。
我至诚顶礼世尊佛陀，
（愿此熏香）为我破除一切无明、烦恼与黑暗。

With perfumed incense,
from odorous principles,
I worship the Exalted One, worthy of worship
who dispels the darkness (of ignorance).

TIVIDHA* - CETIYA VANDANĀ

礼 赞 三 圣 物

**SALUTATION TO THE THREE MAIN OBJECTS OF
VENERATION**

**Vandāmi cetiyam sabbam,
Sabba thānesu patitthitam;
Sārīrika dhātu Mahā bodhim,
Buddha rūpam sakalam sadā.**

至诚礼敬于世界各处的寺院、
佛陀舍利及舍利塔。
至诚礼敬菩提树。
至诚礼敬佛陀塑像（或肖像）。

I salute every chetiya (shrine)
that may stand in any place,
the bodily relics, the Great Bodhi,
and all images of the Buddha.

- | | | | | |
|---|----|--------------------|------|------------------|
| * | 1. | Sāririka | 佛身舍利 | Bodily-relics |
| | 2. | Paribhogika | 菩提树 | Great Bodhi-tree |
| | 3. | Uddesika | 佛像 | Buddha images |

BODHI VANDANĀ

礼赞菩提树

**Yassa mūle nisinnova,
Sabbāri vijayam aka,
Patto sabbaññutam satthā,
Vande tam Bodhi pādapam.**

曾经为导师提供修行场地，
并为导师抵挡一切天敌，
导师因此而证悟，
我礼赞此非凡的菩提树。

Seated at whose base the Teacher
overcame all foes,
attaining Omniscience,
that every Bodhi-Tree do I venerate.

**Ime ete Mahā Bodhi,
Loka nāthena pūjitā,
Ahampi te namassāmi,
Bodhi Rājā namatthu te.**

这是一棵伟大的菩提树，
世尊因你而圆成佛道。
我至诚的向你顶礼，
啊！伟大的菩提树。

The great tree of Enlightenment,
the Lord of the world revered,
I too salute you.
May there be homage to you. O great Bodhi.

回 向 功 德 于 诸 天 天 人 TRANSFERENCE OF MERITS TO THE DEVAS

**Ettā-vatāca amhehi,
Sambhatam puñña sampadam;
Sabbe devā anumodantu,
Sabba sampatti siddhiyā.**

愿将此功德，
回向诸天众，
祈愿诸天众，
同证菩提道。

May all Devas participate in the merits
we have accrued by these offerings and or
other all good actions for the benefit of all.
Bliss to them all!

回向功德于过往先人 TRANSFERENCE OF MERITS TO THE DEPARTED

**Idam me ñatīnam hotu,
Sukhitā hontu ñātayo.**

(3 Times)

愿将此善功德，回向于诸位过往先人，
祈愿他们共沾法喜。

(三遍)

Let this (merit) accrue to our departed relatives
and may they be happy.

(3 Times)

发愿 ASPIRATION OR WISH

**Iminā puñña kammaṇa,
Māme bāla samāgamo,
Satam samāgamo hotu,
Yāva nibbāna pattiya.**

愿持我所建立的善功德，
不遇愚痴、邪恶者。
常逢善知识，智慧得圆满。
早日证悟清净的涅槃。

By the grace of this merit that I have acquired,
may I never follow the foolish;
but only the wise up to the time
I attain final happiness.

忏 悔

FORGIVENESS OF SHORTCOMINGS

**Kāyēna vācā cittena,
Pamādena mayā katam;
Accayam khama me Bhante,
Bhūri pañña Tathāgata.**

我因为不谨慎，无心的犯下了
身、口、意的罪行。
至诚的向大威德世尊佛陀请求忏悔，
愿您无上的真如智慧，助我清淨。

If by deeds, speech or thought
heedlessly, I have done anything wrong,
forgive O Master!
O Teacher, Greatly Wise.

MAHĀ MANGALA SUTTA 大 吉 祥 经 DISCOURSE ON BLESSINGS

**Ēvam mē sutam:
Ēkam samayam bhagavā, Sāvattthiyam viharati
Jētavane, Anātha-pindikassa ārāme.
Atha kho aññatarā dēvatā, Abhikkantāya rattiya
abhikkanta vannā, Kēvala kappam Jētavanam
Ōbhāsetvā.
Yēna bhagavā tēnupasam-kami, Upasam kamitvā**

**bhagavantam, Abhivādetvā ēkamantam atthāsi,
Ēkamantam thitā kho sā dēvatā.
Bhagavantam gāthāya ajjhabhāsi:-**

如是我闻:

一时，佛居舍卫城（Sāvatthi）郊，祇树给孤独园内之祇园精舍（Jetavana）。该园为给孤独长者（Anāthapindika）所献。下夜，众天人至，其光芒照万丈，精舍顿时笼罩光中。众天至佛前，礼佛后，肃立一旁。天王释伽请佛开示，以偈问佛。佛亦以偈答之。

Thus have I heard:

On one occasion the Blessed One was dwelling at the monastery of Anathapindika in Jeta's Grove near Savatthi.

When the night was far spent, a certain deity whose surpassing splendour illuminated the entire Jeta Grove.

came to the presence of the Blessed One, and drawing near, respectfully saluted and stood at one side.

Standing thus, He addressed the Blessed One in verse:-

**1. Bahū devā manussā ca
Mangalāni acintayum
Ākankha-mānā sotthānam
Brūhi mangala muttamam**

众多天人与人类，
长年追求真与善。
为求明了吉祥意，
请佛慈悲予开示。

Many deities and men,
yearning after good,
have pondered on Blessings.
Pray, tell me the Highest Blessing

**2. Asevanā ca bālānam
Paṇḍitānan ca sevānā
Pūjā ca pūja-nīyānam
Ētam mangala muttamam**

远离愚者与痴者，
亲近大德善知识，
发心供养应供者，
此真所谓胜吉祥。

Not to associate with the fools,
To associate with the wise,
and honour those who are worthy of honour -
This is the Highest Blessing.

**3. Patirūpa-desa vāso ca
Pubbe ca kata-puññatā
Atta Sammā panidhi ca
Ētam mangala muttamam**

择邻选地安然住，
皆因前世修福报。
今世精进于正道，
此真所谓胜吉祥。

To reside in a suitable locality
to have done meritorious actions in the past,
and to set oneself in the right course.
This is the Highest Blessing.

4. **Bāhu sacanca sippanca**
Vinayō ca susikkhito
Subhāsītā ca yā vācā
Ētam mangala muttamam

博学又擅工巧明，
皆因前世持净戒，
今世善修身口意，
此真所谓胜吉祥。

Vast-learning, perfect handicraft,
being well-trained and disciplined,
and pleasant speech -
This is the Highest Blessing.

5. **Mātā pitū upatṭhānam**
Putta dārassa sangaho
Anākulā ca kammantā
Ētam mangala muttamam

若能孝敬父与母，
定然妻慈子又孝，
无有恶报心泰然，
此真所谓胜吉祥。

The support of father and mother,
The cherishing of wife and children,
and peaceful occupations.
This is the Highest Blessing.

6. **Dānan ca dhamma-cariyā ca**
Ñātakānanca sangaho
Anavajjāni kammāni
Ētam mangala muttamam

勤学佛法又布施，
眷属必然获裨益。
所作无一恶行业，
此真所谓胜吉祥。

Liberality, Righteous conduct,
The helping of relatives,
And blameless actions -
This is the Highest Blessing.

7. **Ārati virati pāpā**
Majja-pānā ca saññamo
Appa-mādo ca dhammesu
Ētam mangala muttamam

不作恶行离恶业，
切记莫饮杜康酿，
持守正道修正法，
此真所谓胜吉祥。

To cease and abstain from evil.
Forbearance with respect to intoxicants.
And steadfastness in virtue -
This is the Highest Blessing.

8. **Gāravo ca nivāto ca
Santutṭhi ca kataññutā
Kālena dhamma savanam
Ētam mangala muttamam**

若能恭敬与谦虚，
必能心满意又足。
钻研佛法大如意，
此真所谓胜吉祥。

Reverence, humility,
Contentment, gratitude,
And opportune hearing of the Dhamma -
This is the Highest Blessing.

9. **Khantī ca sōvacassatā
Samanā nañca dassanam
Kālena dhamma sākacchā
Ētam mangala muttamam.**

若能忍辱与随喜，
此生必能见沙门，
请示正法喜心生，
此真所谓胜吉祥。

Patience, obedience
Sight of the Samanas (ascetics)
And religious discussions at due season -
This is the Highest Blessing.

**10. Tapō ca brahma cariyañca
Ariya saccāna dassanam
Nibbāna sacchi kiriyāca
Ētam mangala muttamam**

若能持戒修梵行，
圣洁生活不虚度，
体悟涅槃清净意，
此真所谓胜吉祥。

Self-control, Holy Life
Perception of the Noble Truths,
And the realisation of Nibbana -
This is the Highest Blessing.

**11. Phuttassa lōka dhammēhi
Cittam yassa na kampati
Asōkam virajam khēmam
Ētam mangala muttamam.**

若逢世间无常法，
我心寂静不动摇，
无忧无惧离贪欲，
此真所谓胜吉祥。

He whose mind does not flutter.
By contact with worldly contingencies,
Sorrowless, Stainless, and Secure -
This is the Highest Blessing.

**12. Ētā-disāni katvāna
Sabbattha maparājita
Sabbattha sottom gacchanti
Tam tēsam mangala muttamam'ti**

若依我法勤修行，
定生乐趣不堕落，
随处皆能得安乐，
安能不了胜吉祥。

To them, fulfilling matters such as these,
Everywhere invincible,
In every way moving happily -
These are the Highest Blessings.

**Etena sacca vajjena -
hotu te jaya mangalam.**

(3 Times)

此是殊胜真如法，
共同持受沾法喜。

(三遍)

By the firm determination of this truth.
May joyous victory be yours.

(3 Times)

RATANA SUTTA
三 宝 经
DISCOURSE ON THE JEWELS

1. **Yānīdha bhūtāni samā-gatāni**
Bhummā-nivā yāniva anta-likkhe
Sabbeva bhūtā sumanā bhavantu
Athopi sakkacca sunantu bhāsitam.

众生聚集于此处，
尚有天人复地神，
祈愿汝等皆欢乐，
仔细谛听我开示。

Whatsoever beings are here assembled,
Those of the earth or those of the air,
may all of them be happy!
Let them all listen attentively to my words!

2. **Tasmāhi bhūtāni sāmetha sabbe**
Mettam karōtha mānusiya pajāya
Divāca rattoca haranti yē balim
Tasmāhi nē rakkhatha appa-mattā

各界众生善谛听，
无量慈心被众生，
日夜勿忘勤供养，
我当护持彼精进。

Listen here, all beings!
Show your love to those humans who,
day and night, bring offerings to you.
Therefore, guard them diligently.

3. **Yankinci vittam idha vā huraṃ vā
Saggesu vāyaṃ ratanaṃ paṇītaṃ
Nano-samaṃ atthi tathāgatēna
Idampi Buddhhe ratanaṃ paṇītaṃ
Ētēna saccena suvatthi hotu**

今世他世一切宝，
天上人间无尽宝，
如来佛是无价宝，
真实不虚住安乐。

Whatsoever treasure there be, either here or in the world
beyond,
or whatever precious jewel there be in the heavens -
yet there is none comparable with the Accomplished One.
Verily, in the Buddha is this precious jewel.
By this truth, may there be happiness!

4. **Khayaṃ virāgaṃ amataṃ paṇītaṃ
Yadajjhagā sakaṃ muni samāhitaṃ
Natēna dhammena samatthi kinci
Idampi dhamme ratanaṃ paṇītaṃ
Ētēna saccena suvatthi hotu**

离欲无贪得永生，
此是我佛释迦教，
真如法是无价宝，
真实不虚住安乐。

The tranquil Sage of the Sakyas realised cessation
passion-free, immortality supreme, excellence.
There is nothing comparable to this Dhamma.
Verily, in the Dhamma is this precious jewel.
By this truth may there be happiness!

**5. Yambuddha settho parivannayī sucim
Samādhi-mānantari-kañña-māhu
Samadhinā tena samo na vijjati
Idampi dhamme ratanam paṇītam
Ētēna saccena suvatthi hotu**

心一境性修禅定，
此是无上清净道，
真如法是无价宝，
真实不虚住安乐。

That pure Path the Buddha Supreme praised is
described as “concentration without interruption.”
There is nothing like that concentration.
Verily, in the Dhamma is this precious jewel.
By this truth may there be happiness!

6. **Ye puggalā attha satam pasatthā
Cattāri ētāni yugāni honti
Te dakkhineyyā sugatassa sāvakā
Ētēsu dinnāni mahapphalāni
Idampi sanghe ratanam paṇītam
Ētēna saccena suvatthi hotu**

四果四向是圣境，
应供佛子名僧伽，
和合僧是无价宝，
真实不虚住安乐。

Those Eight Individuals, praised by the virtuous,
they constitute four pairs.
They, the worthy of offerings, the disciples of the
Enlightened One, gifts given to whom yield abundant fruit.
Verily, in the Sangha is this precious jewel.
By this truth may there be happiness!

7. **Ye suppa-yuttā manasā dalhēna
Nikkāmino gōtama sāsanaṃhi
Tē patti pattā amatam vigayha
Laddhā mudhā nibbutim bhunja-mānā
Idampi sanghe ratanam paṇītam
Ētēna saccena suvatthi hotu**

离欲净戒是比丘，
瞿坛指引涅槃路，
和合僧是无价宝，
真实不虚住安乐。

With steadfast mind, applying themselves thoroughly
in the Dispensation of Gotama, free of passion,
they have attained to that which should be attained, and,
plunging into the Deathless,
they enjoy the Peace in absolute freedom.
Verily, in the Sangha is this precious jewel.
By this truth may there be happiness!

8. **Yathinda khīlo pathavim sito siyā
Catubbhi vātebhi asampa kampiyo
Tathū-pamam sappurisam vadāmi
Yō ariya saccāni avecca passati
Idampi sanghe ratanam paṇītam
Ētēna saccena suvatthi hotu**

八风无法动盘石，
真信亦如盘石坚，
和合僧是无价宝，
真实不虚住安乐。

Just as a firm post, sunk in the earth,
cannot be shaken by the four winds;
even so do I declare him to be a righteous person
who thoroughly perceives the Noble Truths.
Verily, in the Sangha is this precious jewel.
By this truth may there be happiness!

9. **Ye ariya saccāni vibhāva-yanti
Gambhīra-paññēna sudesitāni
Kiñcāpi te honti bhusappa mattā
Na te bhavam atthamam ādiyanti
Idampi sanghe ratanam paṇītam
Ētēna saccena suvatthi hotu.**

四谛还有八圣道，
了达不受第八生，
和合僧是无价宝，
真实不虚住安乐。

Those who comprehend clearly the Noble Truths,
well taught by Him who has absolute knowledge,
do not undergo an eighth birth, no matter how
exceeding heedless they may be.
Verily, in the Sangha is this precious jewel.
By this truth may there be happiness!

10. **Sahā vassa dassana sampadāya
Tayassu dhammā jahitā bhavanti
Sakkāya ditthi vici-kicchi-tanca
Sīlabbatam vāpi yadatthi kinci
Catū hapāyēhica vippa mutto
Cha cābhi tānāni abhabbo kātum
Idampi sanghe ratanam paṇītam
Ētēna saccena suvatthi hotu**

身、邪、戒禁取和疑，
六逆不作离四恶，
和合僧是无价宝，
真实不虚住安乐。

Together with his attainment of Insight,
three qualities have been abandoned, namely -
Belief in self, doubt and dependence on (wrong)
rites and ceremonies.

He is absolutely freed from the four states of misery,
and is incapable of committing the six deadly crimes.
Verily, in the Sangha is this precious jewel.
By this truth may there be happiness!

- 11. Kiñcāpi sō kammam karōti pāpakam
Kāyēna vācā uda cētasā vā
Abhabbo sō tassa paticchā-dāya;
Abhabbatā dittha padassa vuttā
Idampi sanghe ratanam paṇītam;
Ētēna saccena suvatthi hotu.**

身、口、意业不能作，
隐蔽恶业不见道，
和合僧是无价宝，
真实不虚住安乐。

He is incapable of hiding whatever evil he does,
whether by deed, word or thought;
for it has been said that such an act is impossible
for one who has seen the Path.
Verily, in the Sangha is this precious jewel.
By this truth may there be happiness!

12. **Vanappa gumbe yathā phussitagge
Gimhāna māse pathamasmin gimhe
Tathū-pamam dhamma varam adēsayi
Nibbāna gāmin paraman hitāya
Idampi Buddhhe ratanam paṇītam
Ētēna saccena suvatthi hotu**

初夏花开真茂盛，
涅槃道是无上道，
如来佛是无价宝，
真实不虚住安乐。

Just like a forest is flowered at the top, in the first
month of the summer season, so has the Sublime
Doctrine that leads to Nibbana been taught
for the Highest Good.

Verily, in the Buddha is this precious jewel.
By this truth may there be happiness!

13. **Varō varaññū varadō varāharo
Anuttarō dhamma varam adēsayi
Idampi Buddhhe ratanam paṇītam
Ētēna saccena suvatthi hotu**

法施就是最殊胜，
如来宣说无上法，
如来佛是无价宝，
真实不虚住安乐。

The unrivalled Excellent One, the Knower, the Giver,
the Bringer of the Excellent has expounded the
excellent Doctrine.

Verily, in the Buddha is this precious jewel.
By this truth may there be happiness!

14. **Khīnam purānam navam natthi sambhavam
Viratta cittā āyatike bhavasmin
Tē khina-bījā avirul-hicchandā
Nibbanti dhīrā yathā-yam padīpo
Idampi sanghe ratanam paṇītam
Ētēna saccena suvatthi hotu**

过去未来不可得,
灭贪如灯破黑暗,
和合僧是无价宝,
真实不虚住安乐。

Their past is extinct, a fresh becoming there is not,
their minds are not attached to a future birth,
their desires grow not;
those wise ones go out even as this lamp.
Verily, in the Buddha is this precious jewel.
By this truth may there be happiness!

15. **Yānīdha bhūtāni samā-gatāni
Bhummā-nivā yāniva anta-likkhe
Tathāgatam dēva-manussa-pūjītam
Buddham namassāma suvatthi hotu**

如来宣说此法已，
释伽天王生法喜，
顶礼如来口称颂，
佛令众生住安乐。

Sakka's exultation: We beings here assembled,
of the earth and of the air,
salute the Accomplished Buddha, honoured by gods
and humans.
May there be happiness!

16. **Yānīdha bhūtāni samā-gatāni
Bhummā-nivā yāniva anta-likkhe
Tathāgatam dēva-manussa-pūjitam
Dhammam namassāma suvatthi hotu**

众生聚集于此处，
尚有天人复地神，
顶礼佛法口称颂，
法令众生住安乐。

Sakka's exultation: We beings here assembled,
of the earth and of the air,
salute the Accomplished Dhamma, honoured by gods
and humans. May there be happiness!

17. **Yānīdha bhūtāni samā-gatāni
Bhummā-nivā yāniva anta-likkhe
Tathāgatam dēva-manussa-pūjitam
Sangham namassāma suvatthi hotu**

众生聚集于此处，
尚有天人复地神，
顶礼僧伽口称颂，
僧令众生住安乐。

Sakka's exultation: We beings here assembled,
of the earth and of the air,
salute the Accomplished Sangha, honoured by gods
and humans. May there be happiness!

Etena sacca vajjena - dukkhā vūpa samentute.

Etena sacca vajjena - bhayā vūpa samentute.

Etena sacca vajjena - rogā vūpa samentute.

此为殊胜真如法，离苦得乐共精进。

此为殊胜真如法，无忧无惧共精进。

此为殊胜真如法，无病无痛共精进。

By the firm determination of this truth. May you be free from suffering.

By the firm determination of this truth. May you be free from fear.

By the firm determination of this truth. May you be free from illness.

METTA SUTTA
慈 悲 经
DISCOURSE ON LOVING-KINDNESS

1. **Karaṇīya mattha kusalēna**
Yantam santam padam abhi-samecca.
Sakkō ujū ca sūjū ca
Suvaco cassa mudu anati māni

冀求大慈大悲心，
仔细择法善修行。
正直还要有正信，
要有理性不伤害。

He who is skilled in his good and who wishes
to attain that state of calm should act thus:-
He should be able, upright, perfectly upright,
Obedient, gentle and humble.

2. **Santussakō ca subharō ca**
Appa-kiccō ca sallahuka-vutti
Santindriyō ca nipakō ca
Appa-gabbhō kulēsu ananu giddhō

知足能忍少俗务，
简朴生活离爱欲，
惭愧持戒不放逸，
修行不把家眷念。

Contented, easily supportable
With few duties, of light livelihood,
Controlled in senses, discreet, not impudent,
Not be greedily attached to families.

3. **Naca khuddham samācarē kinci
Yēna viññu parē upava-deyyum
Sukhīnō vā khēminō hontu
Sabbe sattā bhavantu sukhi-tattā**

眼见不能当事实，
他人成就莫羡慕，
祈愿众生皆安乐，
身康体健精神好。

He should not commit any slight wrong
such that other wise men might censure him.
May all beings be happy and secure;
May their hearts be wholesome!

4. **Yē kēci pāna bhū-tatthi;
Tasāvā thāvarā vā anava sēsā
Dighā vā yē mahantā vā;
Majjhimā-rassa-kānuka thūlā**

一切众生皆如此，
能见非见都一样。
或高或矮或中等，
健壮羸弱大或小。

Whatsoever living beings there be;
feeble or strong, long, stout or medium,
short, small or large
seen or unseen

5. **Diṭṭhā vā yēva addhiṭṭhā**
Yē ca dūre vasanti avidūre
Bhūta vā sambhavesi vā
Sabbe sattā bhavantu sukhi-tattā

或于远处或居近,
已生或是未生者,
祈愿世间一切众,
身康体健精神好。

those dwelling far or near,
those who are born and
those who are to be born -
May all beings, without exception, be happy minded.

6. **Na parō param nikubbētha**
Ñāti-maññētha katthaci nam kanci
Byāro-sanā patigha-saññā
Nāñña-maññassa dukkha-miccheyya

无论何时与何地,
莫要欺骗妄造业,
嗔恚乃属邪恶意,
众生之间不杀伤。

Let not one deceive another nor
despise any person whatsoever in any place
In anger or ill-will
let him not wish any harm to another.

7. **Mātā yathā niyam puttam**
Āyusa eka-putta-manu rakkhe
Ēvampi sabba bhūtēsu
Mānasam-bhāvaye अपरि-मānam

如母保护待哺子，
奉献生命又何妨，
无限慈心大无畏，
祈愿众生皆如此，

Just as a mother would protect her only child
At the risk of her own life
Even so let him cultivate a boundless heart
towards all beings.

8. **Mettanca sabba lōkasmin**
Mānasam-bhāvayē अपरि-मānam
Uddham adhō ca tiriyanca
Asam-bādham avēram asa-pattam

无限慈心遍宇宙，
无限慈心遍十方，
没有障碍与阻挠，
没有仇敌无嗔恨。

Let thoughts of boundless love pervade the
whole world above, below and across
without any obstruction,
without any hatred, without any enmity.

9. **Titṭham caram nisinnō vā**
Sayānō vā yāva tassa vigāta middho
Ētam satim adhittheyya
Brahma metam vihāram idha-māhu

行住坐卧皆牢记,
醒觉之时正念持,
此种正念既所谓:
最高清净圣洁行。

Whether he stands, walks, sits or lies down
as long as he is awake
he should develop this mindfulness
This, they say, is the Highest Conduct here.

10. **Diṭṭhinca anupa gamma sīlavā**
Dassa-nēna sampannō
Kāmēsu vineyya gēdham
Nahi jātu gabbha seyyam punarētiti

无过失是大威德,
善修禅定舍爱欲,
如来告示梵行者,
此生最后无来生。

Not falling into error,
virtuous, and endowed with insight,
he discards attachment to sensuous desires.
Truly he does not come again; for conception in a womb.

**Etena sacca vajjena -
Sotthi te hotu sabbadā.**

(3 Times)

此是殊胜真如法，
共同持受常清净。

(三遍)

By the firm determination of this truth.
May peace ever to with yours.

(3 Times)

ANUMODANĀ

回 向 功 德 予 诸 天

**TRANSFERENCE OF MERITS
TO ALL CELESTIAL BEINGS**

**Akāsatthā ca Bhummatthā
Dēvā Nāgā Mahiddhikā
Puññantam Anumōditvā
Ciram Rakkhantu Lōka-Sāsanam**

祈愿天龙八部、
法界一切众生、
共享此大功德、
永远护持三宝。

May all beings inhabiting space and earth
Devas and Nagas of mighty power
having shared this merit
long protect the Dispensation.

**Akāsatthā ca Bhummatthā
Dēvā Nāgā Mahiddhikā
Puññantam Anumōditvā
Ciram Rakkhantu Dēsanam**

祈愿天龙八部、
法界一切众生、
共享此大功德、
永远护持佛道。

May all beings inhabiting space and earth
Devas and Nagas of mighty power
having shared this merit
long protect the Teachings.

**Akāsatthā ca Bhummatthā
Dēvā Nāgā Mahiddhikā
Puññantam Anumōditvā
Ciram Rakkhantu Mam Param ti**

祈愿天龙八部、
法界一切众生、
共享此大功德、
护持我及他人。

May all beings inhabiting space and earth
Devas and Nagas of mighty power
having shared this merit
long protect me and others.

三 宝 护 持 偈 VERSES OF PROTECTION

**Yamdum nimittam avamangalanca
Yocā manāpo sakunassa saddo
Pāpaggaho dussupinam akantam
Buddhānu bhāvena vināsamentu**

凡遇一切不祥事，
忧悲苦恼累人生，
若念佛陀威德力，
究竟解脱悉清淨。

May all evils of ill omen, sorrowful happenings,
worries, mal-effects of bad planets, bad dreams and
all such other things come to an end by the grace
of the Lord Buddha.

**Yamdum nimittam avamangalanca
Yocā manāpo sakunassa saddo
Pāpaggaho dussupinam akantam
Dhammānu bhāvena vināsamentu**

凡遇一切不祥事，
忧悲苦恼累人生，
常念佛法真如力，
究竟解脱悉清净。

May all evils of ill omen, sorrowful happenings,
worries, mal-effects of bad planets, bad dreams and
all such other things come to an end by the grace
of His Doctrine.

**Yamdum nimittam avamangalanca
Yocā manāpo sakunassa saddo
Pāpaggaho dussupinam akantam
Sanghānu bhāvena vināsamentu**

凡遇一切不祥事，
忧悲苦恼累人生，
常念僧伽梵行力，
究竟解脱悉清净。

May all evils of ill omen, sorrowful happenings,
worries, mal-effects of bad planets, bad dreams and
all such other things come to an end by the grace
of His great Order of Disciples.

护 持 偈
BLESSINGS

**Bhavatu sabba mangalam
Rakkhantu sabba devatā
Sabba Buddhānu bhāvena
Sadā sotthi bhavantu te**

一切众生为你祝福，
天龙八部为你护持，
佛陀威德为你加被，
祝你幸福身心安康。

May all blessings be with you
May all devas protect you
By the power of all the Buddhas
May you be well and happy

**Bhavatu sabba mangalam
Rakkhantu sabba devatā
Sabba Dhammānu bhāvena
Sadā sotthi bhavantu te**

一切众生为你祝福，
天龙八部为你护持，
佛法威德为你加被，
祝你幸福身心安康。

May all blessings be with you
May all devas protect you
By the power of all the Buddhas
May you be well and happy

**Bhavatu sabba mangalam
Rakkhantu sabba devatā
Sabba Sanghānu bhāvena
Sadā sotthi bhavantu te**

一切众生为你祝福，
天龙八部为你护持，
僧伽威德为你加被，
祝你幸福身心安康。

May all blessings be with you
May all devas protect you
By the power of all the Buddhas
May you be well and happy

TIRATANA
三 皈 依 偈
VERSES OF THE THREE REFUGES

**Yo vadatam pavaro manujesu
Sakyamunī bhagavā kata kicco
Pāra gato bala viriya samangi
Tam sugatam saranattha mupemi**

谁人宣说真如法，
释伽牟尼亲口传，
持戒梵行正精进，
至诚皈依如来佛。

To thee, the Welcome One, I go for refuge!
Who art the chiefest Speaker 'mongst mankind?
Sakya Sage, O Holy One, whose task is done.
Gone beyond, possessed of power and energy;

**Rāga virāga maneja-masokam
Dhamma-masamkhata mappāṭi kūlam
Madhura mimam pagunam suvibhattam
Dhamma-mimam saranattha mupemi**

离爱离欲无忧悲，
调御节制精简食，
真如法是善药方，
至诚皈依真如法。

Exempt from lust, from craving, sorrow-free,
Law unconditioned and delectable,
Sweet, potent, profoundly analytic -
To this very Dhamma I go for refuge!

**Yatta ca dinna mahapphala-māhu
Catusu sucīsu purisa yugesu
Aṭṭha ca puggala dhamma dasāte
Sangha-mimam saranattha mupemi**

比丘是佛善弟子，
四向四果八圣位，
了达妙法洞真如，
至诚皈依和合僧。

What'er is given bears fruit 'tis said,
To four Pure Pairs of Persons and these Eight
Are people who have realised the Truth;
To this very Sangha I go for refuge!

MAHĀ JAYAMANGALA GĀTHĀ
大 胜 吉 祥 偈
STANZAS OF GREAT JOYOUS VICTORY

1. **Mahākāruniko nātho**
hitāya sabba pāninam
Puretvā pāramī sabbā
Patto sambodhi muttamam
Etena sacca vajjena
Hotu te jaya mangalam

世尊佛陀大慈悲，
怜悯世间一切众，
齐齐解脱证圆觉，
祈愿众生胜吉祥。

The Great Merciful Lord,
for the good of all living beings, practised all Perfections
and attained supreme Enlightenment
By these true words may joyous victory be yours.

2. **Jayanto bodhiyā mūle
Sakkyānam nandi vaḍḍhano
Evam tuyham jayo hotu
Jayassu jaya mangalam**

菩提树下证圆觉，
释迦佛陀世界尊。
善来智者是如来，
祈愿我得胜吉祥。

He who enhanced the happiness of the
Sakyas who was victorious at the foot
of the Bodhi-Tree. Likewise may there be
victory to me, and may I ever be blessed.

3. **Sakkatvā Buddha-ratanam
Osadham uttamam varam
Hitam deva manussānam
Buddha-tejena sotthinā
Nassantu paddavā sabbe
Dukkhā vūpasamentu te**

至诚顶礼佛陀宝，
至高无上世界尊，
佛陀光芒万丈高，
离苦得乐胜吉祥。

I revere the Buddha Jewel,
highest balm and best,
ever beneficial to gods and men.
By that Buddha's glory
safely may all your obstacles and
sufferings cease.

4. **Sakkatvā Dhamma-ratanam
Osadham uttamam varam
Parilāhūpa samanam
Dhamma-tejena sotthinā
Nassantu paddavā sabbe
Bhayā vupasamentu te**

至诚顶礼佛法宝，
真如法是清净法，
佛法光芒万丈高，
无忧无惧胜吉祥。

I revere the Dhamma Jewel,
highest balm and best,
that cools down the heat.
By the power of that Dhamma
safely may all your obstacles and
fears cease.

5. **Sakkatvā Sangha-ratanam
Osadham uttamam varam
Āhuneyyam pāhuneyyam
Sangha-tejena sotthinā
Nassantu paddavā sabbe
Rogā vupasamentu te**

至诚顶礼僧伽宝，
应该供养和照顾，
僧伽光芒万丈高，
无病无痛胜吉祥。

I revere the Sangha Jewel,
highest balm and best,
worthy of offerings, worthy of hospitality.
By the power of that Sangha
safely may all your obstacles pass away!
May all your diseases be cured!

**6. Yamkinci ratanam loke
Vijjati vividhā puthū
Ratanam Buddha samam natthi
Tasmā sotthi bhavantu te**

此乃世间稀世宝，
世间诸宝不如它，
无一宝物胜佛宝，
持佛宝者得安宁。

Whatever diverse precious jewels
there be in this universe
there is no jewel equal to the Buddha.
By this truth, let you be prosperous

**7. Yamkinci ratanam loke
Vijjati vividhā puthū
Ratanam Dhamma samam natthi
Tasmā sotthi bhavantu te**

此乃世间稀世宝，
世间诸宝不如它，
无一宝物胜法宝，
持法宝者得安宁。

Whatever diverse precious jewels
there be in this universe
there is no jewel equal to the Dhamma.
By this truth, let you be prosperous

8. **Yamkinci ratanam loke**
Vijjati vividhā puthu
Ratanam Sangha samam natthi
Tasmā sotthi bhavantu te

此乃世间稀世宝，
世间诸宝不如它，
无一宝物胜僧宝，
持僧宝者得安宁。

Whatever diverse precious jewels
there be in this universe
there is no jewel equal to the Sangha.
By this truth, let you be prosperous

9. **Natthi me saranam aññam**
Buddho me saranam varam
Etena sacca vajjena
Hotu te jaya mangalam

三宝是我皈依处，
至诚皈依世尊佛，
依此真如清净心，
祈愿众生胜吉祥。

There is no other refuge for me,
Buddha is my matchless refuge.
By these true words,
may joyous victory be yours.

**10. Natthi me saranam aññam
Dhammo me saranam varam
Etena sacca vajjena
hotu te jaya mangalam**

三宝是我皈依处，
至诚皈依真如法，
依此真如清净心，
祈愿众生胜吉祥。

There is no other refuge for me,
Dhamma is my matchless refuge.
By these true words,
may joyous victory be yours.

**11. Natthi me saranam aññam
Sangho me saranam varam
Etena sacca vajjena
hotu te jaya mangalam**

三宝是我皈依处，
至诚皈依和合僧，
依此真如清净心，
祈愿众生胜吉祥。

There is no other refuge for me,
Sangha is my matchless refuge.
By these true words,
may joyous victory be yours.

JAYA MANGALA GĀTHA

胜 吉 偈

STANZAS OF VICTORY

1. **Bāhum sahasa mabhi nimmita sāyu dhantam
Giri mekhalam uditā ghora sasena māram
Dānādi dhamma vidhinā jitavā Munindo
Tam tejasā bhavatu te jaya mangalāni**

魔王千手持千兵，
魔眷鼓角凶猛象，
佛以善德齐制伏，
祈愿众生胜吉祥。

（魔王惊于佛陀即将圆成佛道，现千手相，持千般兵刃，骑战象吉里米卡拉，带领众多魔家眷属，前来挑衅。佛以诸大威德已应，魔王大败而逃。）

Creating thousand hands, with weapons armed,
was Mara seated on the trumpeting, ferocious elephant
Girimekhala

Him, together with his army, did the Lord of Sages
subdue by means of generosity and other virtues.
By the grace of which, may joyous victory be yours.

2. **Mārāti reka mabhi yujjhita sabba rattim
Ghoram panā-lavaka makkha mathaddha
yakkham
Khanti sudanta vidhinā jitavā Munindo
Tam tejasā bhavatu te jaya mangalāni**

魔王逃遁求救兵，
夜叉大王把战宣，
佛陀能忍善调御，
祈愿众生胜吉祥。

（魔王求助于夜叉王阿拉瓦卡，夜叉王应邀向佛陀宣战，佛陀以忍辱心，自律的调御自己来应付夜叉王，夜叉王无功而退。）

More violent than Mara was the indocile, obstinate demon Alavaka, who battled with the Buddha throughout the whole night. Him, did the Lord of Sages subdue by means of His patience and self-control.
By the grace of which, may joyous victory be yours.

3. **Nalāgirim gaja varam ati matta bhūtam
Dāvaggi cakka masanīva sudārunantam
Mettambu seka vidhinā jitavā Munindo
Tam tejasā bhavatu te jaya mangalāni**

象王醉酒无理性，
天崩地裂攻击佛，
佛陀慈心息怒火，
祈愿众生胜吉祥。

（爹瓦达塔〔Devadatta，汉译：提婆达多〕将战象那拉吉利灌醉，驱使它攻击佛陀。佛陀以大慈心将战象收服。）

Nalagiri, the king elephant, highly intoxicated, was raging like
a forest fire and was terrible as a thunder-bolt.
Sprinkling the waters of loving-kindness, this ferocious
beast, did the Lord of Sages subdue.
By the grace of which, may joyous victory be yours.

4. **Ukkhitta khagga mati hattha sudārunantam
Dhāvantiyojana pathan gulimāla vantam
Iddhibhi sankhata mano jitavā Munindo
Tam tejasā bhavatu te jaya mangalāni**

指魔凶残把剑举，
皆因贪嗔痴聚集，
佛以神通降服他，
祈愿众生胜吉祥。

（指魔安古里玛拉摄于师命，欲杀万人；仅差一人便得圆满。其母前去劝解，佛恐其弑母犯无间罪，以神通度化他，后成大弟子之一。）

With lifted sword, for a distance of three leagues, did wicked
Angulimala run.
Him, did the Lord of Sages subdue by His psychic powers.
By the grace of which, may joyous victory be yours.

5. **Katvāna katṭha mudaram iva gabbhi nīyā
Cincāya dutṭha vacanam jana-kāya majjhe
Santena soma vidhinā jitavā Munindo
Tam tejasā bhavatu te jaya mangalāni**

邪女挺肚装怀孕，
恶言毁谤世尊佛，
佛陀寂然不为动，
祈愿众生胜吉祥。

（外道女辛差摄于师命，以木箕系肚伪装怀孕，毁谤佛陀行邪淫，佛寂然以对。时，四大天王不忍佛陀受辱，化四鼠，断其系带，女无所遁形，始真相大白。）

Her belly bound with faggots, to simulate the bigness of pregnancy, Cinca,
with harsh words made foul accusation in the midst of an assemblage.

Her, did the Lord of Sages subdue by His serene and graceful bearing.

By the grace of which, may joyous victory be yours.

6. **Saccam vihāya mati saccaka vāda ketum
Vadā-bhiropita manam atī andha bhūtam
Paññā padīpa jalito jītavā Munindo
Tam tejasā bhavatu te jaya mangalāni**

高傲外道来论战，
越论越显其智盲，
佛陀智慧如明灯，
祈愿众生胜吉祥。

（外道萨差卡，高傲成性，网顾真理，兴师动众前来与佛论战，无奈其智肤浅，所言皆显其盲，大败而退。）

Haughtly Saccaka, who ignored truth, was like a banner of controversy,

and his wisdom was blinded by his own disputations.

Lighting the lamp of wisdom, him did the Lord of Sages subdue.

By the grace of which, may joyous victory be yours.

7. **Nando-pananda bhujagam vibudham mahiddim
Puttena therā bhujagena damāpayanto
Iddhūpadesa vidhinā jitavā Munindo
Tam tejasā bhavatu te jaya mangalāni**

外道聪明但狡猾，
佛陀指点目犍连，
以大神通降服他，
祈愿众生胜吉祥。

（外道难多·葩难多，生性聪颖，但为人狡猾多疑。佛命目犍连尊者以大神通降服他。）

The wise and powerful serpent, Nando-pananda,
the noble Sage subdued by psychic powers through his
disciple son - Thera Moggallāna.
By the grace of which, may joyous victory be yours.

8. **Duggāha diṭṭhi bhujagena sudattha hattam
Brahmam visuddhi juti middhi bakā bhidānam
Ñānā gadena vidhinā jitavā Munindo
Tam tejasā bhavatu te jaya mangalāni**

庄严纯净婆罗门，
毒蛇缠身受痛苦，
佛以智慧作灵丹，
祈愿众生胜吉祥。

（大婆罗门巴卡，是位圣洁、庄严、光芒四射的长者，一日为蛇所伤，其痛难熬。佛以智慧化作灵丹妙药，助其解除痛苦。）

The pure, radiant, majestic Brahma, named Baka whose hand was grievously bitten by the snake of tenacious heresies, did the Lord of Sages cure with His Medicine of wisdom.

By the grace of which, may joyous victory be yours.

9. **Etāpi Buddha jaya mangala aṭṭha gāthā**
Yo vācako dina dine sarate matandi
Hitvāna neka vividhāni c'upaddavāni
Mokkham sukham adhi gameyya naro sapañño

此八偈颂要牢记,
佛陀身行竖榜样,
听者行者胜吉祥,
清净涅槃得解脱。

The wise one, who daily recites and earnestly remembers these eight verses of joyous victory of the Buddha, will get rid of various misfortunes and gain the bliss of Nibbana.

JINA PANJARA

佛 陀 的 架 构

THE BUDDHA'S MANSION

(Recital to overcome sickness & disturbances)

1. **Jayāsanagatā vīrā**
Jetvā māram savāhinim
Catu saccamatarasam
Ye pivimsu narāsabhā

英雄的战士和他们的随员，
战胜了邪恶的魔王凯旋而归。
庆功会上，他们享用甜美的果汁和蜜糖，
这些国王的战士们，都开怀大醉。

Seated on the victorious seats, the heroes,
Having conquered Mara with his retinue,
The juice of nectar of the four truths,
Those lords of men who drank.

2. **Tanhamkarādayo Buddha**

Atthavīsati nāyakā

Sabbe patitṭhitā tuyham

Mattake te munissarā

古佛唐汉卡拉及其诸佛，
八位英雄和二十位领袖，
他们都坚定的长住于你心中。
他们都是神圣的领导。

The Buddhas, Tanhankara and others,
The eight and twenty leaders,
All of them have stood firmly on yours Head,
those chiefs of sages.

3. **Sire patitṭhitā Buddhā**

Dhammo ca tava locane

Sangho patitṭhito tuyham

Ure sabba gunākaro

诸佛就在你心中，
佛法就是你双眼，
僧伽就在你胸中，
（他们）引导你生起善德行。

The Buddhas have established (themselves) on the head,
And the Dhamma in your eye,
The Sangha has established on your
Chest, (that) mine of all (good) qualities.

4. **Hadaye Anuruddho ca
Sāriputto ca dakkhine
Kondañño Piṭṭhibhāgasmin
Moggallāno'si vāmake**

你头顶上有阿努汝达尊者，
逝里普达尊者在右边，
昆达那尊者在身后，
莫卡兰那尊者在左边。

And in your heart Anuruddha,
And Sariputta on the right,
Kondanna on the region of the back
And Moggallana has been on the left.

5. **Dakkhine savane tuyham
Āhun Ānanda Rāhulā
Kassapo ca Mahānāmo
Ubhosum vāma sotake**

你的右耳有：
阿难达尊者和拉呼腊尊者。
你的左耳有：
卡瑟巴尊者和玛哈纳玛尊者。

And in your right ear
Have been Ananda and Rahula;
Kassapa and Mahanama
Both have been in the left ear.

**6. Kesante piṭṭhibhāgasmin
Suriyo'viya pabhankaro
Nisinno sirisampanno
Sobhito munipungavo**

既使你头发的末端，背后的空间，
也能象太阳一样，发出光芒。
吉祥者坐在圣牛索必达背上。
连圣牛也显得同样神圣。

At the end of your hair in the region of the back,
Like the sun, the light maker,
Has sat the lucky one
Sobhita the ox (i.e. a chief) among sages.

**7. Kumara Kassapo nāma
Mahesi cittravādako
So tuyham vadane niccan
Patiṭṭhāsi gunākaro**

库玛拉·卡瑟巴尊者，
这位伟大的言论家，
就是你的嘴巴，
他引导你生起善德行。

Kumarakassapa by name,
The great sage, the sweet speaker,
He on your mouth, always
Has established himself that mine of (good) qualities.

**8. Punno Angulimālo ca
Upālī Nanda Sīvalī
Therā panca ime jātā
Lalāṭe tilakā tava**

普纳尊者、安古里玛拉尊者、
乌巴离尊者、难达尊者和昔瓦里尊者，
这五位长老
有如你额头上的斑点。

Punna and Angulimāla,
Upālī, Nanda and Sīvalī,
The elders, these five, have been
On your forehead like the (middle) spot.

**9. Sesāsīti mahā therā
Vijitā jinasāvakā
Jalantā sīlatejēna
Angamangesu sanṭhitā**

还有八十位伟大的长老，
他们都是大证悟者的弟子，也都是证悟者。
他们的德行有如夜晚的月光，
他们也都是你身上部分的肢体。

The remainder of the eighty, the great elders,
The conquerors, the disciples of the conqueror,
Shining in the brightness of their virtues
Are placed in your various limbs.

**10. Ratanam purato āsi
Dakkine metta suttaṃ
Dhajaggaṃ pacchato āsi
Vāme Angulimālakaṃ**

《三宝经》就在你前面，
《慈心经》在你右边，
《达佳噶护持经》在你后面，
《安古里玛拉护持经》在你左边。

The Ratana (sutta) was in front of you
And on the right the Mettasutta,
Dhajagga (paritta) was behind you,
And Angulimala (paritta) on your left.

**11. Khandha Mora parittaṃ ca
Ātānātiya suttaṃ
Ākāśacchadanam āsi
Sesā pākāra saññitā**

《五蕴经》、《愚痴经》、
《无病经》，
是蓝天的宝盖。
这些经都是在教导你如何做好防范。

The Khanda and Mora parittas
And the Atanatiya sutta,
Became a roof in the sky.
The balance, so-to-speak became ramparts.

**12. Jinānā balasanyutte
Dhamma pākāra lankate
Vasato te catu kiccena
Sadā Sambuddha panjare**

你是否从爬行（儿童）时代开始，
就受到至高无上的佛陀所影响，
生活于属于胜利者的僧团，
视佛法为庄严的城堡。

To you who live in the four poses,
Always in the cage of the Supreme Buddha
Bound by the order of the Conqueror (and)
Adorned with the fortress of the Dhamma.

**13. Vāta pittādi samjātā
Bāhirajjhattupaddavā
Asesā vilayan yantu
Ananta guna tejesā**

发现了空气、胆汁和其他液体，
也发现内在与外在的危险，
通过善德行的大威力，
令所有烦恼都灭绝。

Arisen from air, bile and other humours,
External and internal dangers,
And all disturbances, let them depart
Through the power of (their) unlimited (good) qualities.

**14. Jinapañjara majjhatṭham
Viharantam mahītale
Sadā palentu tam sabbe
te mahā purisāsabhā**

通过觉悟者所倡导的中道，
生活于人世间。
祈望一切伟大的圣哲，
永远护持你。

In the middle of the Conqueror's cage.
Living on the earth
Always protect you,
Let all those great Lords of men.

**15. Icceva maccanta kato surakkho
Jinānubhāvena jitupapaddavo
Buddhānubhāvena hātāri sangho
Carāhi saddhammanubhāva pālito**

这是从不间断的护持，
一切危险将被觉悟者的大威德所消灭，
佛陀的大威德，制伏你一切敌人，
祈愿你能获得佛法的护持。

Thus uninterruptedly well protected,
(All) dangers conquered through the power of the conqueror,
With the multitude of enemies destroyed through the power
of the Buddha,
May you wander protected by the power of the good
Dhamma.

**16. Icceva maccanta kato surakkho
Jinānubhāvena jitūpapaddavo
Dhammānubhāvena hātāri sangho
Carāhi saddhammanubhāva pālito**

这是从不间断的护持，
一切危险将被觉悟者的大威德所消灭，
佛法的大威德，制伏你一切敌人，
祈愿你能获得佛法的护持。

Thus uninterruptedly well protected,
(All) dangers conquered through the power of the conqueror,
With the multitude of enemies destroyed through the power
of the Dhamma,
May you wander protected by the power of the good
Dhamma.

**17. Icceva maccanta kato surakkho
Jinānubhāvena jitūpapaddavo
Sanghānubhāvena hātāri sangho
Carāhi saddhammanubhāva pālito**

这是从不间断的护持，
一切危险将被觉悟者的大威德所消灭，
僧伽的大威德，制伏你一切敌人，
祈愿你能获得佛法的护持。

Thus uninterruptedly well protected,
(All) dangers conquered through the power of the conqueror,
With the multitude of enemies destroyed through the power
of the Sangha,
May you wander protected by the power of the good
Dhamma.

**18. Saddhamma pākāra parikkhitosi
Atthāriyā attha disāsu honti
Etthantare Attha Nāthā bhāvanti
Uddham vitānam'va Jinā t̥hitā te**

佛法象围墙一样的保护你，
八位圣者居于八个方位，
八个方位之间有八个护持者，
象天罗地网的护持你，护持尊贵的觉悟者。

You are surrounded by the rampart of the good Dhamma,
Eight noble ones are in the eight directions,
Between these are eight protectors,
And above like unto a canopy, stood the conquerors.

19. **Bhindanto mārāsenam tava sirasi thito -
Bodhimārūyha Satthā
Moggallānosi vāme vasati bhujatate -
Dakkhine Sāriputto
Dhammo majjhe urasmin viharati bhavato -
Mokkhato morayonim
Sampatto Bodhisatto caranayugagato -
Bhānulokeka Nātho**

战胜魔王与魔军后，你心中有了明确的道路。
觉悟菩提大智慧后，逝里普达尊者成为你的右手，
莫卡兰那尊者成为你的左手。
佛法就从你的胸部应然而生，
大智慧者应众生的愿望而降生，
大智慧者成为宇宙的自我护持者。

Breaking asunder the army of Mara, on your head stood
the Teacher,
having ascended (the throne at) the Bodhi tree,
Moggallana is on your left (and he) lives on your arm and
Sariputta on your right,
The Dhamma lives in the middle of your chest.
The Bodhi-being who has come to the womb of a pea-hen
from 'moksha' has gone to your two feet, (that) sole protector
of the world.

**Sabbavamangala mupaddava dunnimittam,
Sabbiti roga gahadosa masesa nindā
Sabbantarāya bhaya dussupinam akantam,
Buddhānubhāva pavarena payātu nāsam**

所有厄运、不幸、凶兆、病痛、
邪恶力量、责备、危险、恐惧、
不善、不如意、梦魇，
都在佛陀的大威德下，一一化解、消失。

All ill-luck, misfortunes, ill-omens, diseases,
evil planetary influence, blame, dangers, fears,
bad, undesirable dreams, may they all come
nothing by the power of the Noble Buddha.

**Sabbāvamangala mupaddava dunnimittam,
Sabbiti roga gahadosa masesa nindā
Sabbantarāya bhaya dussupinam akantam,
Dhammānubhāva pavarena payātu nāsam**

所有厄运、不幸、凶兆、病痛、
邪恶力量、责备、危险、恐惧、
不善、不如意、梦魇，
都在佛法的大威德下，一一化解、消失。

All ill-luck, misfortunes, ill-omens, diseases,
evil planetary influence, blame, dangers, fears,
bad, undesirable dreams, may they all come
nothing by the power of the Noble Dhamma.

**Sabbāvamangala mupaddava dunnimittam,
Sabbiti roga gahadosa masesa nindā
Sabbantarāya bhaya dussupinam akantam,
Sanghānubhāva pavarena payātu nāsam**

所有厄运、不幸、凶兆、病痛、
邪恶力量、责备、危险、恐惧、
不善、不如意、梦魔，
都在僧伽的大威德下，一一化解、消失。

All ill-luck, misfortunes, ill-omens, diseases,
evil planetary influence, blame, dangers, fears,
bad, undesirable dreams, may they all come
nothing by the power of the Noble Sangha.

JAYA PARITTA **胜 护 持 赞** **RECITAL FOR INVOKING VICTORY**

**Śiri dhitimati tejo jaya siddhi mahiddhi mahā gunam
aparimita puññadhi - kāraṣṣa sabbantarāya nivārana
samatthassa, bhagavato arahato sammā sambuddhassa**

**dwattimsa mahāpurisa lakkhanānu bhāvena asityā -
nubbyanjana lakkhanānu - bhāvena attuttara sata
mangala. lakkhanānu - bhāvena, chabbanna - ramsyānu
- bhāvena ketumālānu - bhāvena dasa pāramitānu -
bhāvena dasa upa pāramitānu- bhāvena dasa
pāramattha, pāramitānu - bhāvena sīla samādhi paññānu
- bhāvena buddhānu - bhāvena, dhammānu - bhāvena,
sanghānu - bhāvena, tejānu - bhāvena, idhyānu - bhāvena,
balānu - bhāvena, ñeyya dhammānu - bhāvena, caturāsiti
sahassa dhammakkhandhānu - bhāvena, nawa lokuttara
dhammānu - bhāvena, aṭṭhangika maggānu - bhāvena,**

atta samāpatyānu - bhāvena chala bhiññānu - bhāvena,
mettā karunā muditā, upekkhānu - bhāvena, sabba
pāramitānu - bhāvena, ratanattaya saranānu - bhāvena
tuyham sabba roga soka upaddava dukkha domanassu -
pāyāsā vinassantu, Sabba samkappā tuyham samijjhantu
dighāyuko hotu sata vassa jīvena samangiko hotu
sabbadā.

Ākāsa pabbata vana bhūmi taṭāka gangā mahā samudda
ārakkhaka devatā sadā tumhe anurakkhantu sabba
buddhānu - bhāvena sabba dhammānu - bhāvena sabba
sanghānu - bhāvena buddha ratanam dhamma ratanam
sangha ratanam tinnam ratanānam ānubbāvena
caturāsīti sahassa dhammakkhandhānu - bhāvena
piṭakattayānu - bhāvena jina sāvakānu - bhāvena sabbe
te rogā, sabbe te bhayā sabbe te antarāyā sabbe te
upaddavā sabbe te dunnimittā sabbe te avamangalā
vinassantu

Āyu vaḍḍhako dhana vaḍḍhako siri vaḍḍhako yasa
vaḍḍhako bala vaḍḍhako vanna vaḍḍhako sukha
vaḍḍhako hotu sabbadā

dukkhā rōga bhayā verā sokā nassantu sabbadā anekā
antarāyāpi vinassantu ca tejasā jaya siddhi dhanam
lābham sotthi bhāgyam sukham balam siriyāyu ca vanna
ca bhōgam vuddhi ca yasavā sata vassā ca āyū ca jīva
siddhi bhavantu te

ĀRĀDHANĀ

祈求诸天天人护持

INVITATION TO DEVAS

Ye santā santa cittā
tisarana saranā ettha lokantare vā
Bhummā bhumma ca devā
guna gana gahanab-byāvatā
sabba kālam
Ete āyantu devā vara kanaka
maye meru rāje vasanto
Santo santo sahetum muni vara vacanam
sotu maggam samaggam

祈愿世间一切众生、诸天天众，
以及法界一切诸圣贤，
皈依三宝，长住法乐。
聆听佛陀慈悲的开示。

May those terrestrial beings and deities,
living in this world or beyond,
and those highly cultured and restrained,
followers of the Triple Gem with many merits adorning,
come and listen to the noble and soothing Word of the Buddha.

**Sabbesu cakka vālesu
yakkhā devā ca brahmano
yam amhehi katam puññāṃ
sabba sampatti sādhakam
Sabbe tam anumoditvā
samaggā sasane ratā
Pamāda rahitā hontu
ārakkhāsu visesato**

祈愿世间一切生灵、诸天众、梵天众，
接受我所行的诸善功德，圆满我所祈求，
以佛陀所教慈悲与平等心，
护持我及法界一切众生。

May all spirits, deities and Brahmas residing in all spheres,
satisfied with our meritorious deeds assuring every bliss,
be watchful in safeguarding both the world and
the Sasana with loving-kindness and equanimity.

**Sāsanassa ca lokassa
vuddhī bhavatu sabbadā
Sāsanampi ca lokam ca
devā rakkantu sabbadā
Saddhim hontu sukhī sabbe
parivārehi attano
Anīghā sumanā hontu
saha sabbehi ñātibhi**

祈愿诸天天众护持我教及这世间，
教务昌盛，国泰民安。
祈望世间一切都兴旺，法喜充满。
家人眷属与信徒们都能和谐共处。

May both the Sasana and the world be always presperous and may the deities protect them.

May all unite, be prosperous, happy, pleasant and be in harmony with their followers and relatives.

Rājato vā, corato vā, manussato vā, amanussato vā, aggito vā, udakato vā, pisācato vā, kānukato vā, kantha kato vā, nakkhattato vā, janapada rogato vā, asaddhammato vā, asandiṭṭhito vā, asappuriso vā, canda hatthi assa migagona kukkura ahivicchika mani sappādīpī, accha taraccha sūkara mahisa yakkha rakkhasādīhi nānā bhayato vā, nānā rogato vā, nānā upaddavato vā, ārakkham ganhantu.

祈求诸天天人护持世间一切众生，令他们远离各种病痛、不幸、盗窃、歹徒、妖魔、火灾、水灾、精灵、刑罚、坏收成、疾病、邪见、失败、不善者、猛兽、鬼怪和其他邪恶的生灵。

May all of them be protected from various kinds of illness and misfortune attributable to authorities, thieves, villains, goblins, fire, flood, spirits, planetary influence, quarantines, wrong views and misconceptions, un-civilized people, ferocious animals, ghosts and other evil beings.

ATTHAVĪSATI BUDDHA VANDANĀ

礼 赞 二 十 八 佛

SALUTATION TO THE TWENTY-EIGHT BUDDHAS

1. **Vande Tanhamkaram Buddham**
Vande Medhamkaram munim
Saranamkaram munim vande
Dipamkaram jinam name

我顶礼大智慧，唐汉卡嚩佛。
我顶礼大圣贤，美达安卡嚩佛。
萨拉纳安卡嚩佛是大圣贤，于此，我顶礼。
迪巴安卡嚩佛是大胜者，于此，我顶礼。

I respect Tankamkara, the wise.
I respect Medhamkara, the sage.
Saranamkara the sage, I respect.
Dipamkara the conqueror, I respect.

2. **Vande Kondañña satthāram**
Vande Mangala nāyakam
Vande Sumana sambuddham
Vande Revata nāyakam

我顶礼大导师，空达那佛。
我顶礼大长者，芒噶拉佛。
我顶礼正等觉，苏玛那佛。
我顶礼大长者，利瓦达佛。

I respect Kondanna, the teacher.
I respect Mangala, the leader.
I respect Sumana, the Fully Enlightened.
I respect Revata, the leader.

3. Vande Sobhita sambuddham
Anomadassi munim name
Vande Paduma sambuddham
Vande Nārada nāyakam

我顶礼正等觉，索必达佛。
阿诺玛达西佛大圣贤，于此，我顶礼。
我顶礼正等觉，葩都玛佛。
我顶礼大长者，那拉达佛。

I respect Sobhita, the Fully Enlightened.
Anomadassi the sage, I respect.
I respect Paduma, the Fully Enlightened.
I respect Narada, the leader.

4. Padumuttaram munim vande
Vande Sumedha nayakam
Vande Sujāta sambuddham
Piyadassi munim name

庖母达嚷佛是大圣贤，于此，我顶礼。
我顶礼大长者，苏密达佛。
我顶礼正等觉，苏佳达佛。
毗雅达西佛是大圣贤，于此，我顶礼。

Padumuttara the sage, I respect.
I respect Sumedha the leader.
I respect Sujata, the Fully Enlightened.
Piyadassi the sage, I respect.

**5. Atthadassi munim vande
Dhammadassi jinam name
Vande Siddhattha sattāram
Vande Tissa mahāmuni**

阿塔达西佛是大圣贤，于此，我顶礼。
达玛达西佛是大胜者，于此，我顶礼。
我顶礼大导师，悉达塔佛。
我顶礼大圣贤，提萨佛。

Atthadassi the sage, I respect.
Dhammadassi the conqueror, I respect.
I respect Siddhattha, the teacher.
I respect Tissa, the great sage.

**6. Vande Phussa mahāvīram
Vande Vipassi nāyakam
Sikhī mahāmunim vande
Vande Vessabhu nāyakam**

我顶礼大英雄，普萨佛。
我顶礼大导师，乌巴西佛。
悉基佛是大圣贤，于此，我顶礼。
我顶礼大长者，维萨布佛。

I respect Phussa, the great hero.
I respect Vupassi, the leader.
Sikkhi, the great sage, I respect.
I respect Vessabhu, the leader.

**7. Kakusandham munim vande
Vande Kōnāgama nāyakam
Kassapam sugatam vande
Vande Gotama nāyakam**

卡库桑达佛是大圣贤，于此，我顶礼。
我顶礼大长者，廓那噶玛佛。
卡瑟巴佛最受人欢迎，于此，我顶礼。
我顶礼大长者，乔达摩佛。

Kakusandha the sage, I respect.
I respect Konagama, the leader.
Kassapa the Welcome One, I respect.
I respect Gotama, the leader.

**8. Atthavīsati me Buddhā
Nibbānamata dāyakā
Namāmi sirasā Niccam
Te man rakkhantu sabbadā**

这二十八位佛陀，
是已证无死涅槃的圣人，
我首脸胝足大顶礼，
祈求佛陀护持我。

These twenty eight Buddhas,
The Givers of Deathless Nibbana.
Ever I salute with my head.
May they ever protect me.

Etena sacca vajjena - dukkhā vūpa samentute.

Etena sacca vajjena - bhayā vūpa samentute.

Etena sacca vajjena - rogā vūpa samentute.

此为殊胜真如法，离苦得乐共精进。
此为殊胜真如法，无忧无惧共精进。
此为殊胜真如法，无病无痛共精进。

By the firm determination of this truth. May you be free from suffering.

By the firm determination of this truth. May you be free from fear.

By the firm determination of this truth. May you be free from illness.

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BUDDHĀNUSSATI MEDITATION ON THE BUDDHA 观想于佛陀

- 1 **Buddhānussati mettā ca
Asubham maranassati
Iti imā caturārakkhā
Bhikkhu bhāveyya sīlavā**

A virtuous disciple should practise the following four-fold protective contemplation, namely reflection on the Buddha, reflection on compassion, reflection on the loathsome nature of everything and reflection on the nature of death.

一个正信的佛教徒，必需实践四种有防护性的观想：观想于佛陀、观想于慈悲心、观想于一切事物的自然性、观想于死亡的自然性。

- 2 **Ananta vitthāra gunam
Gunato nussaram munim
Bhāveyya Buddhimā bhikkhu
Buddhānussati mādito**

An understanding disciple should contemplate on the Buddha's infinite and pervasive virtues.

一个正信的佛教徒，观想于佛陀那无边无际深邃的德性。

3

**Savāsane kileseso
Ēko sabbe nighātiya
Ahu susuddha santāno
Pujānam ca sadāraho**

That the Buddha alone has destroyed all defilements, revealing an extremely pure mind, always deserving adoration.

佛陀是一位已断除一切污染者，值得我们崇敬。

4

**Sabbakāla gate Dhamme
Sabbe sammā sayam muni
Sabbākārena bujhitvā
Ēko sabbaññutam gato**

That the Buddha has rightly realised in all their aspects matters relating to all times and has attained supreme Enlightenment entirely through His own efforts.

佛陀以正知洞察一切事物的因缘关系。他通过不懈的努力，以个人的力量证悟无上正等正觉。

5

**Vipassanādi vijjāhi
Sīlādi caranehi ca
Susamiddhehi sampanno
Gaganābhehi nāyako**

That the leader (The Buddha) is endowed with the (Eight - fold) Knowledge such as Vipassana, (as extensive as the sky) and the Caranas such as Sila.

这位人天导师（佛陀）教导我们什么是观想和持戒（正道）。

6 **Sammā gato subbhan thānam**
Amogha vacano ca so
Tividhassāpi lokassa
Ñātā nirava sesato

That the Buddha has rightly gone to the blissful state. He is endowed with fruitful speech. He has known the three worlds (sensual, fine material and formless) in their entirety.

佛陀已安住乐趣。他那充满正果的言教，让我们明了三界（欲界、色界、无色界）的总体。

7 **Anēkēhi gunoghehi**
Sabba sattuttamo ahu
Anēkēhi upāyehi
Naradamme damesi ca

That the Buddha has become Supreme among all beings by His manifold qualities. He has, by various means, subdued those who should be subdued.

佛陀以卓越的品德超越一切众生。他以各种善巧方便法，驯服那些需要驯服的人。

8

**Ēko sabbassa lokassa
Sabba sattānu sāsako
Bhāggya issariyādinam
Gunānam paramo nidhi**

That the Buddha is a great Teacher to the entire world. He is a noble treasure of qualities such as fortune and prosperity.

佛陀是这世间最伟大的导师。他是能令世间幸福和繁荣昌盛的无价之宝。

9

**Paññāssa sabba dhammēsu
Karunā sabba jantusu
Attatthānam paratthānam
Sādhikā guna jetthikā**

That the Buddha's wisdom is all pervasive and His compassion extends to all beings. He is a benefactor unto Himself and others. He is Supreme in all qualities.

佛陀以非常殊胜的智慧，将慈悲心伸展到一切众生。利益自己也利益其他一切众生。这是佛陀超越的品德。

10

**Dayāya pārami citvā
Paññāyattāna muddhari
Uddhari sabba dhamme ca
Dayāyaññe ca uddhari**

That the Buddha elevated Himself by the wisdom gained through the perfections by preaching the Doctrine in all its aspects, and elevated others through His compassion.

佛陀通过弘扬那尽善尽美的教义来提升自己，也以大悲心来提升一切众生的品德。

11

**Dissamānopi tāvassa
Rupakāyo acintiyō
Asādhārana ñānaddhe
Dhamma kāye kathāvakāti**

It is impossiable to visualise the Buddha even in His Rupakaya (physical form). How much more inconceivable is His Dharmakaya (doctrinal body) of unique wisdom?

我们无法具体的形容佛陀的“色身”，和他那不可思议的“法身”所具的无比智慧。

METTĀNUSSATI

MEDITATION ON LOVING KINDNESS

观想于慈悲心

- 1 **Attupamāya sabbesam**
 Sattānam sukha kāmataṃ
 Passitvā kamato mettāṃ
 Sabba satteṣu bhāvaye

Having compared oneself with others, one should practise loving-kindness towards all beings by realising that everyone desires happiness.

当和他人相比较时，一个人必需实践慈悲心，并以慈悲心对待一切众生。同时要清楚的了解每一个众生都渴望得到快乐。

- 2 **Sukhi bhaveyyāṃ niddukkhaṃ**
 Ahaṃ niccam ahaṃ viya
 Hitā ca me sukhi hontu
 Majjhatthā' ca tha verina

May I be free from sorrow and always be happy. May those who desire my welfare, those who are indifferent towards me and those who hate me, also be happy.

我不再悲伤，我经常快乐。祝愿那些希望从我身上得到利益者，那些对我漠不关心者和那些憎恨我的人，都同样的得到快乐。

3 **Imamhi gāmakkhettamhi**
 Sattā hontu sukhi sadā
 Tato param ca rajjesu
 Cakkavālesu jantuno

May all beings who live in this vicinity, and those who live in other kingdoms in this world system be happy.

祝愿那些生活在我周围的众生，以及生长在这世界不同国度的众生，都同样的得到快乐。

4 **Samantā cakka vālesu**
 Sattānam tesu pānino
 Sukhino puggalā bhutā
 Atta bhāva gatā siyum

May all beings living in every world system and each element of life within such a system be happy and achieve the highest bliss.

祝愿所有一切世界的一切众生，都能获得致高的祝福。

5 **Tathā itthi pumā ceva**
 Ariyā anariyā pi ca
 Devā narā apāyatthā
 Tathā dasa disāsu cāti

Likewise, women, men, the noble and the ignoble ones, gods, men and those in woeful states and those living in the ten directions, may all these beings be happy.

同样的，祝愿所有的男性和女性、圣贤和非圣贤、天人和人类、恶界以及十方的众生，都能获得快乐。

ASUBHĀNUSSATI MEDITATION ON THE LOATHSOMENESS OF THE BODY 观想于不净的身体

1 **Aviññāna subhanibham
Saviññāna subham imam
Kāyam asubhato passam
Asubham bhāvaye yati**

On perceiving this body as unsatisfactory conscious and non-conscious entity, one should meditate on its unsatisfactoriness.

观察我们的躯体，是令人不满意意识或非意识的实体。因此，需要观想令人不满意的原因。

2 **Vanna santhāna gandhehi
Āsayo kāsato tathā
Patikkulāni kāye me
Kunapāni dvi solasa**

The thirty-two impurities of one's body are disgusting in respect of colour, form, associable elements and space.

有三十二种令人恶心的不净物在我们体内。它们显示不同的颜色和形状，伴随各种元素，占据了体内的空间。

3

**Patitamhāpi kunapā
Jeguccham kāya nissitam
Ādhāro hi suci tassa
Kāyotu kunape thitam**

The impurities that are within the body are more disgusting than those that fall from it, since impurities fallen from the body continue not to contaminate the body which rests itself on impurities.

这些在人体内令人恶心的不净物，比我们的排泄物还要肮脏，它们长期的滞留在体内，不断的污染我们的身体。

4

**Milhe kimiva kāyoyam
Asucimhi samutthito
Anto asuci sampunno
Punna vacca kuti viya**

Like a worm born in filth, this body is also born in filth. Like a cesspit that is full, this body is full of filth.

有如虫在肮脏的环境生长，我们的身体也一样在肮脏的环境生长；象充满粪便的粪坑一样，我们的身体充满了肮脏。

5

**Asuci sandate niccā
Yathā medaka thālikā
Nānā kimi kulāvāso
Pakka candanikā viya**

Just as fat pours itself out from a pot full, even so impure matter flows out from this body. Like a cesspit, this body is host to millions of worms.

有如装满东西的锅子一样，我们的体内充满了不净物。象粪坑一样，我们的体内生长着数百万只的寄生虫。

6 **Ganda bhuto roga bhuto**
 Vana bhuto samussayo
 Atekicchoti jeguccho
 Pabhinna kunapupamoti

This body is like a boil, a disease, a wound that is incurable. It is extremely repulsive. It is comparable to a decomposed corpse.

这躯体有如无法治愈的肿瘤、疾病或创伤。有如一具腐烂的尸体，永远令人感到厌恶。

MARANĀNUSSATI MEDITATION ON DEATH 观想于死亡

1 **Pavāta dīpa tullyāya
Sāyu santati yākkhayam
Parūpamāya sampassam
Bhāvaye maranassatim**

Seeing, with wisdom, the end of life in others, and comparing this to a lamp kept in a windy place, one should meditate on Death.

以智慧洞察生命的终结，与风中的油灯作比较；因此，我们需要观想于死亡。

2 **Mahā sampatti sampattā
Yathā sattā matā idha
Tathā aham marissāmi
Maranam mama hessati**

Just as in this world beings who once enjoyed great prosperity will die, even so one day will I die too. Death will indeed come to me.

这世间的一切众生，（有如油灯）享尽荣华富贵后，就得死亡。我也一样会死亡，死亡确实会找上我。

3

**Uppattiyā sahe vedam
Maranam āgatam sadā
Maranatthāya okāsam
Vadhako viya esati**

This Death has come along with birth. Therefore, like an executioner, Death always seeks an opportunity to destroy.

死亡伴随生命的诞生而来到；死亡是生命的履行者，它不断的在寻找机会摧毁生命。

4

**Īsakam anivattam tam
Satatam gamanussukam
Jeevitam udayā attham
Suriyo viya dhāvati**

Life, without halting for a moment, and ever keen on moving, runs like the sun that hastens to set after its rise.

生命在强烈的运转，并无片刻停止。有如太阳升起后，急忙的运转。

5

**Vijju bubbula ussāva
Jalarāji parikkhayam
Ghātakova ripū tassa
Sabbatthāpi avāriyo**

This life comes to an end like a streak of lightning, a bubble of water, a dew drop on a leaf, or a line drawn on water. Like an enemy intent on killing, death can never be avoided.

生命有如闪电、水泡、叶子上的露珠、水面的涟漪。死亡犹如敌人蓄意的杀害，无法避免。

6 **Suyasatthāma Puññiddhi**
Buddhi vuddhe jinaddayam
Ghātesī maranam khippam
Kātu mādisake kathā

If death could come in an instant to the Buddhas endowed with great glory, prowess, merits, supernormal powers and wisdom, what could be said of me?

死亡即将到来，就算是一生下来就具有伟大的光辉，超凡的才能，出众的品德，非凡的力量和殊胜智慧的佛陀也无法避免，更何况是我们。

7 **Paccayānam ca vekallyā**
Bāhirajjhattu paddavā
Marāmoram nimesāpi
Maramāno anukkhananti

Dying every instant, I shall die within the twinkling of an eye, for want of food, and through internal ailments or through external injuries.

死亡即将来到，我将在瞬间死亡。或因食物、或因疾病、或因受伤。

ATTHA MAHĀ SANVEGA VATTHU RECOLLECTION OF EIGHT SORROWFUL STAGES OF LIFE 关注于生命中引起悲恸的八种境界

1 **Bhāvetvā caturārakkhā,
Āvajjeyya, anantaram
Mahā sanvega, vatthūni
Attha atthita, vīriyo**

Having practised this four-fold protective meditation one who has put forth effort should reflect on the eight-fold Sorrowful Stages (of life).

实践于四种防护性的观想，能有效的生起反映生命中八种悲恸境界的力量。

2 **Jāti jarā vyādhi, cuti apāyā
Atīta appattaka, vatta dukkham
Idāni āhāra, gavetthi, dukkham
Sanvega vatthūni, imāni attha**

The sorrows pertaining to birth, old age, disease, death, Peta Loka (spirit world), past cycle of births, future cycle of births and the sorrow experienced in search of sustenance in the present life these are the eight sorrowful stages (of life).

于悲恸有关的是：生、老、病、死、恶趣、过去世、未来世、和现在世。这些就是八种悲恸的境界。

**Pāto ca sāya mapi ceva, iman vidhiññu
 Āsevate satata matta, hitābhilāsi
 Pappoti so ti vipulam, hata pāri pantho
 Settham sukham munivisittha,
 matam sukhena cāti**

A person who, desirous of his own welfare and knowing the types of meditation, practises this meditation regularly morning and evening, will destroy the impediments, and happily attain the supreme state of Nirvana, the Buddha extolled as the highest bliss.

一个渴望得到福利的人，必需懂得如何实践观想。在每天的早晨和黄昏不间断的实践，摧毁一切障碍，达到快乐的超凡境界——涅槃。佛陀所阐述的最高境界。

SALLA SUTTA THE SHAFT OF GRIEF 悲伤经

1 **Animitta manaññatām
Maccānam idha jīvitam
Kasiram ca parittam ca
Tam ca dukhena sanyutam**

The life of mortals in this world, brief and beset by woes, can neither be calculated nor gauged.

在这世间，生命是无常、短暂的，并受到无法计算或度量的悲伤所困扰。

2 **Nahi so upakkamo atthi
Yena jātā na mīyare
Jarampi patvā maranam
Evam dhammāhi pānino**

There is no device by which one who is born, can escape death. Having attained old age, death is inevitable.

任何人的降世，并没有事先安排，也没有人能逃避死亡。老、死是无法避免的事。

3

**Phalānamiva pakkānam
Pāto patanato bhayam
Evam jātāna maccānam
Niccama maranato bhayam**

Just as fruits having ripen must fall, even so mortals who are born must always have the fear of death.

有如果子成熟就会掉落。“生”是无常的，所以对“死”感到恐惧。

4

**Yathāpi kumbhakārassa
Katā mattika bhājanā
Sabbe bhedana pariyantā
Evam maccāna jīvitam**

Just as earthen ware vessels a potter makes are destined to break, even so the life of mortals is destined to fall apart.

有如陶制的器皿一样，总有一天会破碎。我们无常的生命也总有一天会消亡。

5

**Daharā ca mahantā ca
Ye bālā ye ca panditā
Sabbe maccu vasam yanti
Sabbe maccu parāyanā**

Grown-ups and the young, the wise and the foolish - all these come under the spectre of death.

人类在成长的过程中，无论是聪明或愚笨，都同样的笼罩在死亡的阴影下。

6

**Tesam maccu paretānam
Gacchatam paralokato
Napitā tāyate puttam
Ñātivā pana ñātake**

No father can save his son, no relative can save his relatives, when they are going to depart from this world.

当死亡降临时，父亲无法拯救子女，也没有人能拯救他的亲属。

7

**Pekkhatam yeva ñātinam
Passalāla patam puthu
Ekamekova maccānam
Govajjho viya nīyati**

While relatives stand watching and lamenting, see how beings are led to death, like cattle to a slaughter house.

亲属们站在死者身边哀悼，沉重的心情有如牛群被送进屠宰场。

8

**Evamabbhāhato loko
Maccunā ca jarāya ca
Tasmā dhirā na socanti
Viditvā loka pariyāyam**

Since beings are thus assailed by death and old age, the wise, knowing the nature of this world, do not grieve.

人类感受到老、死的恐惧和折磨，如果想要了知这世间的真相，就不要伤心、难过。

9

**Yassa maggam na jānāsi
Āgatassa gatassa vā
Ubho ante asampassam
Nirattham paridevasi**

It is in vain that you lament over the dead, since you do not know whence they came nor whither they go.

对死者的哀悼是没有意义的，你不知道他们从何而来，往何而去。

10

**Paridevaya māno ce
Kancidattham udabbahe
Sammūlho hinsa matthānam
Kayirā cetam vicakkhana**

If wailing will heal the mourner's shafts of sorrow, only then let the wise wail.

你不断的悲伤哭泣和哀悼，一直到受悲伤所伤害的伤口复原为止。

11

**Nahi runnena sokena
Santim pappoti cetaso
Bhiyyussuppajjate dukkham
Sariram cupa haññati**

Peace of mind is not attained by wailing. It only brings grief and hurt to the body.

使自己的心识保持平静，不要悲伤哭泣，忧伤会伤害身体。

12

**Kiso vivanno bhavati
Hinsa mattāna mattanā
Na tena petā pārenti
Niratthā paridevanā**

Mourning only makes the mourner emaciated and pale. It does not help the departed. Therefore, mourning is meaningless.

悲恸令人羸弱和憔悴，对死者一点好处也没有。悲恸是没有意义的。

13

**Soka mappa jahamjantum
Bhiyyo dukkham nigacchati
Anutthunanto kālakatam
Sokassa vasa manvagu**

By not forsaking sorrow, he proceeds to greater pain. He only goes deeper into the realm of sorrow.

不要忽视悲伤，悲伤带来极大的苦楚，令你陷入更深的悲伤境界。

14

**Aññepi passa gamino
Yathā kammupage nare
Maccuno vasa māgamma
Phandante vidha pānino**

Observe how others born into this world according to their Kamma, must tremble under the spectre of death.

当明了人类的降生是“业”的因缘时，就会理解人类为什么会笼罩在死亡的阴影下。

15

**Yena yenahi maññanti
Tato tam hoti aññathā
Etādiso vinā bhāvo
Passa lokassa pariyāyam**

In whichever manner people think of things, things turn out to be otherwise. Such is the opposite nature of things. Observe, thus, the nature of the world.

人类通过各种不同的方式，想要获得物质的满足；可是一切都不如人类的想象，这是一种违背自然的事。因此，需要观察这世间自然的真相。

16

**Api ce vassa satam jīve
Bhiyyo vā pana mānavo
Ñātthi sanghā vinā hoti
Jahāti idha jīvitam**

Even if a man were to live a hundred years or more, he must still yield his life, at last bereft of friends and relatives.

当一个人活到一百岁时，他已失去了所有的朋友和亲属。

17

**Tasmā arahato sutvā
Vineyya paridevitam
Petam kālakatam disvā
Naso labbhā mayā iti**

Therefore, listening to the wise and the holy and seeing a person departed, control your weeping. Reflect on the departure of your beloved ones by thinking that separation is natural.

理智和神圣的看待死亡。对致爱者的死亡不要感到悲伤，要理解这种分离是属于自然的。

18

**Yathā saranamādittan
Vārinā parinibbaye
Evampi dhiro sappañño
Pandito kusalo naro
Khippamuppatitam sokam
Vāto thūlam va dhansaye**

Just as one would douse a burning house with water, even so let a steadfast and wise man remove grief, as quickly as the wind (a handful of) cotton.

有如以水灌救焚烧中的屋子，一个明智者以坚定不动摇的心克服悲伤。悲伤象风中的棉絮，很快的就被吹走。

19

**Paridevam pajappan ca
Domanassan ca attano
Attano sukha mesāno
Abbahe salla mattano**

Let a person, desirous of his own welfare, pluck out the shafts of wails and grief he himself planted.

渴望得到幸福的人，必需弃除悲伤的困扰，令自己有所增长。

Abbūlha sallo asito
Santin pappuyya cetaso
Sabbasokam atikkanto
Asoko hoti nibbuto ti.

Having plucked out these shafts and having attained mental peace, he becomes blessed and free from grief, overcoming all sorrows.

弃除悲伤后，能获得心灵的平静。能面对一切悲伤，成为一个受祝福的无悲伤者。

VIJAYA SUTTA DISILLUSION OR VICTORY 觉悟经

1 **Caram vā yadi vā tittham
Nisinno udavā sayam
Samminjeti pasāreti
Esā kāyassa injanā**

If, while walking, standing, sitting or lying down, a person were to draw in or stretch forth a limb, it is only a movement of the (mortal) body.

行走、站立、坐下或躺下，之不过是为了舒缓紧张的肢体。这是（必死的）躯体的动作。

2 **Atthi nahāru sanyutto
Taca mansāva lepano
Chaviyā kāyo paticchanno
Yathā bhutam na dissati**

This body, knit with bones, sinews, plastered with flesh and tissues, and covered with skin, does not appear in its real form.

这躯体并没有以真实的面目呈现；它以肌肉、骨骼和各种器官组织而成。再覆盖上皮肤。

3

**Antapurodara puro
Yakapelassa vatthino
Hadayassa papphāsassa
Vakkassa pihakassa ca**

Within, it is stuffed with entrails, liver, paunch, heart, and bladder, kidneys, lungs and spleen.

躯体内布满了各种器官，如：肝、肠胃、膀胱、肾、肺、和脾。

4

**Singhānikāya khelassa
Sedassa medassa ca
Lohitassa lasikāya
Pittassa ca vasāya ca**

(It is also stuffed) with spittle, snot, sweat and blood, and with joints lubricating bile and fat.

这躯体也布满了，如：唾液、鼻涕、汗液、血液、黏液和脂肪。

5

**Athassa navahi sotehi
Asuci savati sabbadā
Akkhimhā akkhi guthako
Kānnamhā kannā guthako**

Furthmore, from its nine apertures, there issue forth always, impure substances, like filth discharged from the ears.....

还有从九个孔窍流出的肮脏东西。这些肮脏东西从耳朵流出……

6

**Singhā nikāca nāsāto
Mukhena vamatekadā
Pittam semham ca vamati
Kāyamhā seda jallikā**

.....and nostrils, bile and phlegm from the mouth, and sweat from the body.

……从鼻子流出。从口中吐出暴躁或冷静的语言。从身体流出汗液。

7

**Athassa susiram sisam
Matthalungassa pūritam
Subhato nammaññatī bālo
Avijjāya purakkhato**

Fools, led by their ignorance, consider as wholesome this body with a brain filling up the hollow cranium.

愚痴者受无明的支配，认为填满头盖骨的“脑”有益于这健康的身体。

8

**Yadā ca so mato hoti
Uddhumāto vinilako
Apaviddho susānasmim
Anapekkhā honti ñātayo**

But, when as a dead body, he lies abandoned in a cemetery, the relatives cease to show any care for him.

当尸体躺在坟场时，亲属中止了对他的关心。

9

**Khādanti nam suvānā ca
Sigālā ca vakā kimi
Kākā gijjhā ca khādanti
Ye caññe santi pānino**

Then, dogs, jackals, wolves, worms, crows, vultures, and whatever other animals there may be, devour his flesh.

接着，野狗、豺狼、虫类、乌鸦、老鹰等动物，贪婪的啃噬尸体上的肉。

10

**Sutvāna Buddha vacanam
Bhikkhu paññānavā idha
Sokho nam parijānāti
Yathā bhutam hi passati**

But in this world, an intelligent monk, having heard the Buddha's Teaching, understands the body and sees its real nature.

在这世间，唯有接受过佛陀教诲的僧人，拥有洞察躯体真相的智慧。

11

**Yathā idham tathā etam
Yathā etam tathā idham
Ajjhatam ca bahiddhā ca
Kāye chandam virājaye**

This (corpse) was once like you and you will be like this (corpse) some day. Reflecting thus, you should dispel attachment from this body, internally and externally.

这尸体就象是你，你总有一天会象这具尸体一样。有了这种观念以后，你就会舍弃对躯体内部与外部的执着。

12 **Chanda rāga viratto so**
 Bhikkhu paññāna vā idha
 Ajjhagā amatam santim
 Nibbānam pada maccutam

When in this world an intelligent monk dispels such attachment and passion, he attains the deathless peace, the changeless state of Nibbana.

在这世间，有智慧的僧人舍弃执着于情绪。证悟无死的境界——永恒的涅槃。

13 **Dipādako yam asuci**
 Duggandho pari hirati
 Nānākunapa pari puro
 Vissa vanto tato tato

The impure two-legged body, full of putrid substances and emitting a foul smell, wanders to and fro (in this world).

这拥有两条腿的不净躯体，充满腐败和毒素，发出难以忍受的恶臭，在这世间来回游荡。

**Etādisena kāyena
Yo maññe unnametave
Param vā avajāneyya
Kimaññatra adassanā ti**

What is it but blindness, that impels a person to plume oneself or sneer at others for the sake of this body?

推动一个人去装饰这没有用的躯体，或嘲笑于他人的躯体，是一种盲目的行为。

PIYEHI VIPPAYOGO DUKKHO REFLECTION ON THE LOSS OF LOVED ONES

对已逝世挚爱者的追思

- 1 **Dhaññan dhanan rajatam
jātarūpam
Pariggahan cāpi yadatthi kincī
Dāsā kammakarā pessā
Yeccassa anujīvino**

Valued possessions, and whatever property there is,
servants, employees and all dependants.....

他拥有价值连城的资产，佣人、雇员和无数的人依赖他生活……

- 2 **Sabbannādāya gantabbam
Sabban nikkhippa gāminan
Yanca karoti kāyena
Vācāya uda cetasā**

.....all these have to be left behind when going beyond.
But, whatever one does through deed, word or thought.....

他已离开这一切，到遥远的地方去了。任何人通过语言、思维来追思他……

3

**Tanhi tassa sakan hoti
Tanca ādāya gacchati
Tancassa anugan hoti
Chāyāva anapāyini**

.....that alone belongs to him, that alone he takes with him,
and that alone follows him like his shadow.

孤独属于他，他和孤独形影不离。

4

**Sabbe sattā marissantī
Maranantan hi jīvitam,
Yathā kamman gamissantī
Puñña pāpa phalupagā,
Nirayan pāpakammantā
Puññākammā ca sugghatin
Tasmā kareyya kalyānan
Nicayan samparāyikan
Puññani paralokasmin
Patitthā honti pāninanti**

All beings die. Life ends in death. Beings fare according to their deeds, experiencing the results by their meritorious and sinful deeds. Those who do sinful deeds go to the woeful states, and those who do meritorious deeds, attain blissful states. Therefore, let one always do good deeds which serve as a store for life elsewhere. Meritorious deeds are a great support to beings in the future world.

一切众生都会死亡。生命结束于死亡。人类为自己的行为付出代价——善行和恶行的结果。恶行者将往生恶趣，善行者将往生善趣。因此，一个人需要为自己的来世累积善的功德。善行对众生的来世有护持的作用。

**JĪVITAM ANIYATAM MARANAM
NIYATAM
LIFE IS UNCERTAIN
DEATH IS CERTAIN
MEDITATION ON THE
IMPERMANENCY OF LIFE
观想于生命的无常**

- 1** **Aniccā vata sankhārā
Uppāda vaya dhammino
Uppajjitvā nirujjhanti
Tesanvūpa samo sukho**

All component things are indeed transient. They are of the nature of arising and decaying. Having come into being, they cease to be. The cessation of this process is bliss.

所有的组成部份都是短暂的。它们生起后变坏是一种自然的原则。一切众生都将终止，这终止的过程是幸福的。

- 2** **Aciran vata'yan kāyo
Pathavim adhi sessati
Chuddho apeta viññāno
Nirattham'va kalingaram**

Before long, this body will lie on the earth, abandoned and devoid of consciousness, useless as a log.

过些时候，这躯体将没有知觉，被抛弃在泥土里，只剩下一些原来的物质。

3 **Anabbhito tato āga
Ananuññāto ito gato
Yathā'gato tathā gato
Tattha kā paridevanā**

Uninvited he has come hither; he has departed hence without approval. Even as he came, just so he went. What lamentation then could there be?

为什么会令人悲恻？令人反感的事物到处都是。一个人逝世是不需要他人同意的，他怎样的来就怎样的回去。

4 **Puttā m'atthi dhanam'atthi
Iti bālo vihaññati
Attā hi attano natthi
Kuto puttā kuto dhanam**

The fool torments himself with the thought:-
'I have sons, I have wealth.' When he himself is not his own, whence can there be sons or wealth?

拥有狭隘思维者，在自我折磨。他经常这样想：“我有儿子，我有财富。”可是当生命都不属于他自己时，儿子、财富又算什么呢？

TI- LAKKHANA TO MEDITATE ON THE THREE CHARACTERISTICS 观想于三法印

Anicca
Transience
无常

1 **Sabbe sankhārā aniccāti**
 Yadā paññāya passati
 Atha nibbindati dukkhe
 Esamaggo visuddhiyā

When one sees with wisdom that all component things are transient, he overcomes misery. This is the path to purity.

当一个人以智慧体验到一切事物的组成都是短暂的，他克服了一切痛苦。这是通往清净境界的大道。

Dukkha
Sorrowfulness
苦

2 **Sabbe sankhārā dukkhāti**
 Yadā paññāya passati
 Atha nibbindati dukkhe
 Esamaggo visuddhiyā

When one sees with wisdom that all component things are sorrowful, he overcomes misery. This is the path to purity.

当一个人以智慧体验到一切事物的组成都是悲痛，他克服了一切痛苦。这是通往清净境界的大道。

Anatta
Soullessness
无我

3 Sabbe dhammā anattāti
Yadā paññāya passati
Atha nibbindati dukkhe
Esamaggo visuddhiyā

When one sees with wisdom that all Dhammas are soulless, he overcomes misery. This is the path to purity.

当一个人以智慧体验到一切“法”就是“无我”，他克服了一切痛苦。这是通往清净境界的大道。

Transference of merit to the departed

回向功德予先亡亲属

Idam me ñātīnam hōtu

Sukhita hontu ñātayo (3 times)

Let this (merit) accrue to our relatives, and may they be happy! (3 times)

愿以此善功德，回向诸位先亡亲属；祝愿你们离苦得乐。

WORLDLY CONDITIONS

世间状态

Hā! Yobbanā Jarā Antā

Alas! Youth ends with old age.

啊！年青将因年老而结束。

Hā! Vināsā Mahāddhanā

Alas! Great fortunes end with destruction.

啊！幸运将因不幸而结束。

Hā! Sanyogā Viyogantā

Alas! Meetings end with separation.

啊！见面将因分离而结束。

Hā! Matantā Sajeevakā

Alas! The living ends with death.

啊！生命将因死亡而结束。

Hā! Unnatā Onatantā

Alas! Rise ends with fall.

啊！升起将因降落而结束。

Hā! Piyāsoka Antakā

Alas! Pleasure ends with grief.

啊！欢乐将因悲伤而结束。

Hā! Thomanā Vinindantā

Alas! Praise ends with disgrace.

啊！赞誉将因羞辱而结束。

Hā! Dukkhā Sabbaso Sukhā

Alas! Happiness in every way ends in suffering.

啊！幸福将因痛苦而结束。



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